

# Vade Mecum:

A

Manuall of Essayes

Morrall, Theo-  
logicall.

Inter-wouen with moderne  
*Observations*, Histo-  
ricall, Politicall.

*Lege, Perlege, Relege.*

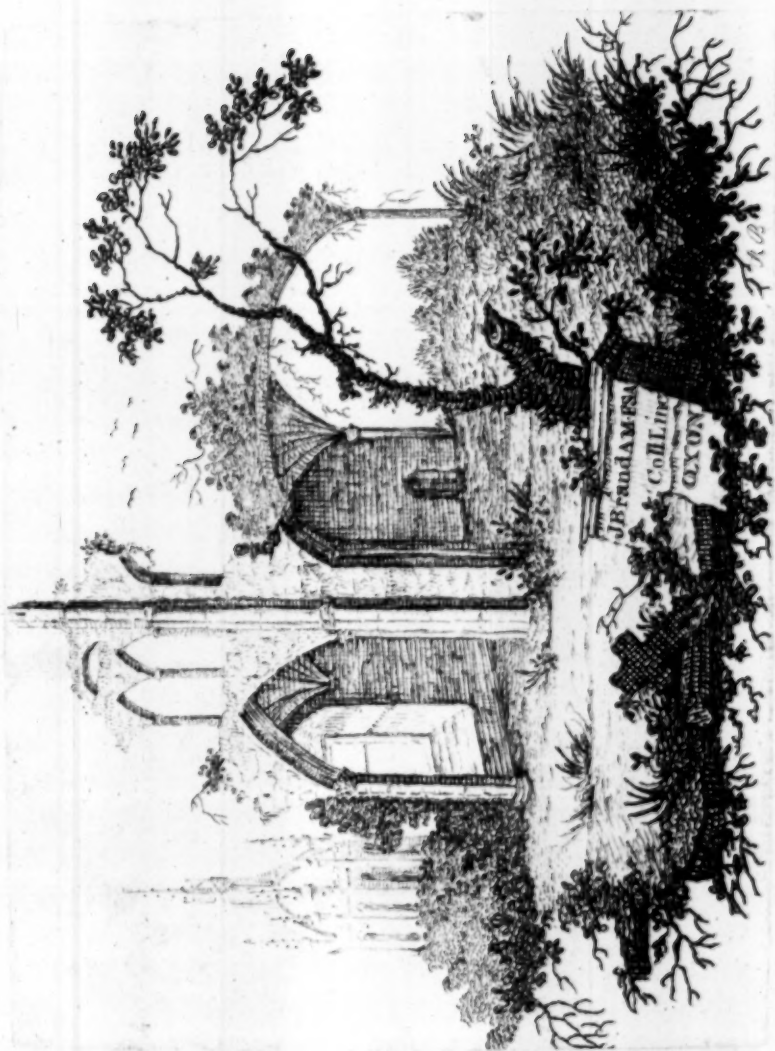


LONDON;  
Printed for I. S. and are  
to be sold by *John Day*,  
at *Guild-hall Gate*.

1629.







Decorative initial 'C' or 'G' in a Gothic script.

Decorative initial 'S' or 'C' in a Gothic script.

Fragment of text in a Gothic script, including the letters 'A', 'A', 'C', 'n', 'i', 't', 'a', 'a', 'c', 'J', and a closing parenthesis ')



To the Christian  
Reader.

**N**ot to derogate  
in any thing,  
from the  
worth of the  
Author, know that this  
Manual of Essayes was first  
composed by Mr. D. T. (a  
man whose pious endeavors  
in his Pastorall charge hi-  
therto, and his both zeale  
and courage for the poore  
afflicted members of Iesus  
Christ, hath of \* late been  
sufficiently demonstrated.)

\*Before  
Rachel.

To the Reader.

The Right  
Reuerend  
Father in  
God, Iames  
then Bp. of  
Bath and  
Wells, after-  
wards Win-  
chester.

*It was then Dedicated to a  
bright shining <sup>a</sup> Light of  
this Church Miliant here  
on earth, but since transla-  
ted, and now more trans-  
parent in that Tryum-  
phant one above. It hath  
layne a long time at the Pits  
brimme of Obliuion, and  
the reuolution of some  
more yeares (it is to bee  
doubted) would haue cast  
it in, and couered it quite  
ouer, had there not beene  
preuention.*

*It is now redeemed  
thence for thy sake, re-  
printed for thy benefit: It  
is Diuine and Morall, both  
Instruction and Direction,  
make it thy Vade Mecum.  
I will assure it to be worth  
thy*

To the Reader.

thy labour. As for such  
passages where with it ap-  
peareth enlarged, they are  
but so many Flowers, ga-  
thered out of more copious  
Gardens, they are none  
of mine: Tali non dignus  
honore, I am not worthy  
of them, and haue there-  
fore quoted my Authors in  
the Margent, beeing such  
(as I hope) will not seeme  
to be any disparagement to  
the former Worke: Not to  
hold thee any longer in  
that, to which all this but  
introduceth, if the Booke  
please, goe but to Guild-  
Hall Gate, and there thou  
shalt finde it ready bound  
to thy hand: The price is  
not great, The Stationer  
may



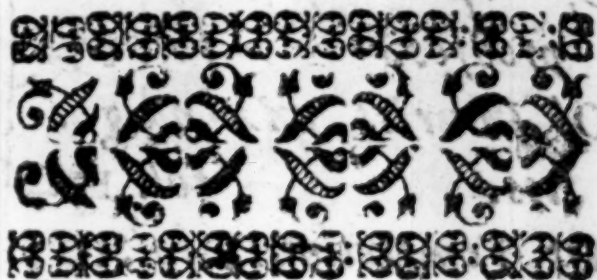
To the Reader.

~~may~~ have thy Money, but  
thou shalt have the profit.  
And I in the meane  
time, shalt rest  
still as  
ever,

Twine, Anonym.  
Mulophul.

The





## The Contents.

<b>O</b> F Learning and Knowledge. <i>fr</i> I Of Policy and Re- ligion. fol. 25
Of Civill Carriage, and Conuersation. fol. 35
Of Almes and Charita- ble deedes. fol. 63
Of Respect and Reue- rence. fol. 82
Of Giftes, and Benefites. fol. 104
Of Repulses, and Denials. fol. 139

## The Contents.

Of Reprehensions and Re-  
proofes. fol. 152

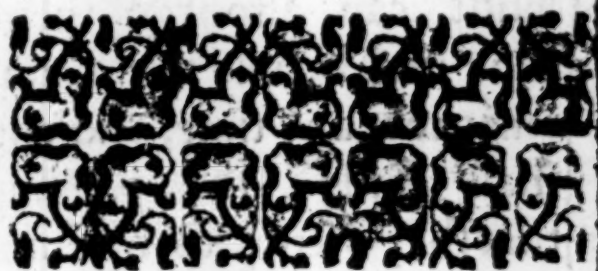
Of Injuries, and Indigni-  
ties. fol. 174

Of Temptations. fol. 193

Of Reconciliation, and  
Peace. fol. 215

Of Poverty. fol. 232

OF



## Of Learning and Knowledge.



*Virtue* delights  
not in im-  
postures ; nei-  
ther doth shee  
care for arti-  
ficiall Orna-  
ments : She is blacke , but  
comely, as the Tent of Ke-  
dar , and as the curtaynes of  
Salomon. Her stature requires  
not the helpe of any access-  
ory raising , nor her garments  
the glory of any other trim-  
ming , then her owne rich

B

inside

inside can affoorde them. Doe but behold her countenance at any time, and you shall finde, the painting that shee vseth, to bee nothing else but dust tempered with sweate. Yee shall see, that she is likely alwayes busied in the toilesome shop of action, seldome refreshing her wearinesse in the with-drawing Chamber of Meditation, vlesse it be now and then to make the easier and speedier passage to the other. Shee is full of high-built purposes, and labours not so much how to worde them, as how to worke them. Her thoughts are neuer taken vp with frivolous doubtcs and inquisitions. Time cannot passe her hands, but vppon great aduantage. Shee troubleth not her selfe



to know whether *Anacreon* were more lascivious then Ryotous ; whether *Sappho* were more Wanton then Watty ; or whether *Heube* were elder then the mother of *Aeneas* : Shee bequeaths the voyding of these controuersies , together with the search of *Etymologies*, and verbal deriuations to such as *Didimus*, that can stuffe whole Volumes onely with quoting the diuers lections of praued *Manuscrips* ; or correcting the litterall errours of the Presse , which long agoe might well haue pleaded *Prescription* for their passe. They are things, the knowledge whereof, tormentes neither her nor hers.

Those that are truly generous , can no way brooke their spirits , should be con-

fin'd within the solitary circle of such fruitlesse *Speculations*. *Marinus* did neuer blush to professe before the *Senate*, his ignorance in the *Greeke*, yea, and his carelesnesse in beeing other-wise: considering how little hee obserued, it helped such as were excellent therein, to the purchasing of *Virtue*; *Gracas literas non didici*, sayd he, *parum placebat eas discere*; *quippe quae ad virtutem doctoribus nihil profuerunt*: The Knowledge which hee had was altogether *Operative*; his heart was neuer at more ease, then when his handes were *VVorking*. And to speake truely, what is *Contemplation*, but a glorious title inuented onely, to set a glosse vppon a base and idle disposition. In *action* a man doth



doth better him-selfe, and benefite Others, Heauen would neuer haue infused a soule into the body, which hath armes and legges, onely instrumentes of doing, but that it meant the minde should imploy them, and so attayne to the Knowledge of her owne good, and euill by practise, which indeede is the onely way to increase the one, and correct the other. In Rome (saith Salust) during the daies of her minority, and before such time as publike dissolution had altered the well composed temperature of her estate, *Optimus quisque facere quam dicere: sua ab alijs benefacta laudari, quam ipse aliorum narrare malebat*; there was no man that esteemed it so great a glory to relate the

valourous archiuelements of others, as to atchieue that Valiantly himfelfe, which might afterwards bee related by others. To fpeake well, was not then fo generally in fafhion, as afterwards, but to doe well more. And howfoeuer *Cæfar* had that happineffe from his birth, as to bee deemed a *Cæfar* in them both: Yet is He one Alone; a *Phoenix* without a Match, a Man without a Mate, his Worth was then vnaparalleld, and fo is Still. *Dis mihi mufa virum.* Shew me fuch another.

It is eafie for a *Philosopher*, in his Chayre to fit, and Preach agaynst the paffions, and perturbations of the minde, that arife from the apprehenfion of fome diftattfull Object; but can he

he instance on himselfe, the truth of his assertions, can hee vndaunted, and vndismaide, behold the hideous Countenance of a disguised Death? can hee decide the Tyrant, and his Torture? Phalaris and his Bull? briefly can hee doe as much for the settling of his positions, as euery Common Mountebanke will for the venting of his Antidotes, who will not let in the face of the publike Market, to stand, and champe the flesh of liuing *Scorpions* betwixt their iawes, and to swallow downe the iuyce of *Spiders*, that they may giue the VVorld a tryall of their Soueraignty? If not, why doth hee toyle and labour in searching out of Precepts, and instructions for that,

which himselfe cannot well doe with them, and which others peradventure may better doe without them? Where is the *Stoicke*, that with *Mutius* dare thrust his hand into the fire? or venter with vtutered ignorance to scale a wall, to keepe a fort, to enter on a breach.

This curious arming of a man agaynst feare, is the onely way to make him feare. VVee iudge the greatnesse of a Warre, by the greatnesse of the prouision; and the danger of an assault, by the directions that are giuen vs for the assaying. Bring me out of loue with life, and I shall neuer bee afraide of Death: take from mee those imaginary sweetes, which I conceits to be in that, and I shall  
neuer



neuer bee backward to abandon it for this. The-  
uermuch acquaintance wee  
haue with the one, makes  
vs avoyde as much as pos-  
sibly may bee the familiarity  
wee might haue with the o-  
ther. *De discas vivere oportet,  
ut discas mori*; we must vn-  
learne to liue, if wee would  
learne to die. But where? it  
is a thing feldome effected  
in the schooles. Cast but an  
eie a while on many of  
your *Artists*, and you shall  
finde the knowledge which  
they haue, to bee altogether  
in their bookes, feldome in  
their braines; a little in  
their memorie, nothing in  
their mindes: they must al-  
wayes for the maintayning  
of an argument, appeale vn-  
to that from their vnderstan-  
ding, which if it faile, you  
shall

shall see them come tumbling downe, like scum from the height of their Presumption, and afterwards lye grapling with their owne illiterate weaknesse, but cannot possibly recover. They are like the greedy Glutton, that swallows much good Meate, incorporates none. They labour to discern the motion of the Heavens; but never looks how to compose their owne. They inquire if any thing were existent before all time; but thinke not how by such inquiries they omit the benefit of that time, which is before themselves. Their Disputations are whether *Privation* bee a *Principle*, whether any thing can bee made of nothing. Whether there



there bee an emptie space in  
the compasse of nature; or  
whether the world shall  
haue an end: and such like,  
which indeede are without  
end, to no end. If they bee  
able to delude the vulgar,  
and with their *sophistical*  
*Elenches* and *inductions*  
driue them into some known  
absurditie, or if they can  
daunt their slower appre-  
hension with rearmes of  
Arte, which neyther they  
nor yet themselves perhaps  
most often rightly vnder-  
stand, it is sufficient. Most  
of their Learning is such  
as tendeth only to outward  
pompe and ostentation.  
Deprive them of their or-  
namentall *adumbrs*, barre  
them the vse of their *Latin*,  
take away from them their  
*Aristotle*, with his *Commen-*  
*tators*,

tators, and you do goe neere to take a man of their profession for one of vs, if not for worse. They are altogether reall, nothing in complement. They let not for being more learned, to be lesse foolish. I loue and honor knowledge as much as they that are possessed with it : and in his true vse it is the greatest and the noblest *acquist*, that men can gaine. But in those (and many such there are) that make it the fundamentall base, and proppe of their sufficiencie, that continually relie vpon the faithfullnes of their memory, and whose stocke consistes of nothing but of borrowed wares : I hate it, if I may dare say it, a little more then blockishnes.

A generall corruption hath ouer-growne the vertues of the latter times, that *Learning* may now sufficiently better the meanes of men, but not a whit their manners. If shee find them dull and heavy, shee suffocates and aggraues them; if plyable and gentle, shee purifies them willingly, clarifies and sublimes them to their exinanition. It is a thing of quality well nigh indifferent; a most profitable appendix, and *Aggiunta* to a soule well borne, but most pernicious and dangerous to one of a different straine, or rather a thing of most precious vse, which suffers not it selfe to bee possessed at a low rate: In some handes it is a *septer*, in other some a *Beetle*. *Leues the xi. of France*

Guicciard  
lib. 1.

France, cause his sonne  
Charles, entituled after his  
decease, the VIII. of that  
name, to bee brought vp at  
Ambois, not in any litera-  
ture at all: for as Guicciar-  
dine reportes, *à pena glifuro-  
no cogniti i caratteri delle lete-  
re*, Hardly did hee know the  
formes and Characters of his  
letters. His Father was  
content according to his  
owne humours, hee shoud  
learne this sentence alone  
in Latine; *Qui nescit dissimu-  
lare nescit regnare*. He that  
knowes not how to dissem-  
ble, knowes not how to  
raigne: Hee had obserued  
like that Learning did  
not so often correct that  
which was ill, as depraue  
that which was good in na-  
ture: and that in a Prince,  
vnles he bee qualified and sea-  
soned



soned, with a very rare and singular vertue, it is like a dangerous knife in the handes of a mad-man: and to speake truly, there is nothing so much to bee feared: as knowledge accompanied with vniustice, and armed with power. Such as are endued with it in any extraordinary measure, doe seldome suffer themselves to bee guided or gouerned by the counselles and directions of others, but run headlong of themselves, and care not but to please their owne fancy.

There was neuer any *Emperour* (armes onely excepted) more ignorant then *Traian*, more learned then *Nero*: neuer any that in regard of his own worth did more despise and contemne

temne the *Senate* then this: Neuer any that did alwayes more reuerence and respect it then the other. Hence was it that our blessed *Sani-*  
*our Christ* went not to the *Pallace* of *Kings* to furnish vp the number of his *Disci-*  
*ples* with them: hee went not to the *Synagogues* of the *Jewes*, nor to the *Temples* of the *Rabbines* and *Phari-*  
*sees* to choose of them, such as the puffed-past *Tituladoe's* of these our times, were not they hee looked for: but hee walkes out towards the *Sea*, and sees two *Fisher men*, *Peter* and *Andrew*, to them he sayth, *ἰσθὶν ἰνα ἰμῶν*, Come follow me. And hereupon *Saint Paule* VVriting to the *Co-*  
*rinthians*, yee see (sayth hee) *Your vocation*, that not many *wise men according to the flesh*,  
 not

Mat. 4.18.

1 Cor. 1.26  
27.



not many mighty men, not many noble : but τα μωραῖα ἀνθρώπων, the very foolish things of the world hath God chosen to confound the wise, and the weak things of the world to confound the mightie. He chose (saith Saint *Augustine*) for his Disciples, men of meane birth meane calling, meane learning, *Vt quicquid magnum essent, & facerent, ipse in eis esset & faceret* : that whatsoever extraordinary thing proceeded from them, himselfe might seeme to be it, and doe it in them. The Prophet *Elisha* demaunded empty vessels of the Widdow that he might fill them : The like did *Christ*, hee sought for Vessells that were emptie, empty of riches, empty of worldly honour, empty of humaine wisdom : These were

*De Ciuit.  
Dei Lib. 18.  
cap. 49.*

*2 King. 4. 3*

were for his purpose, these  
 he saw *ὁ δὲ ὁ δὲ ἀδελφοί*, hee  
 saw two Brethren that were  
 fishers, and to them hee sayd  
*ἔρχεσθε ὀπίσω μου*, Come follow  
 me.

*Vertue* cannot endure  
 to be an under-sitter to any :  
 shee will not liue with Kings  
 or Princes as an *Inmate*. Hee  
 that would entertayne her,  
 as hee ought, must free his  
 minde of whatsoeuer is su-  
 perfluous : she loues not to  
 bee streighned in her roome :  
 her Trayne is greater then  
 can bee well bestowed  
 within a narrow circuite : It  
 is not part of a House, that  
 can content her : *Totum pe-  
 ctus illi Vacet* : The whole  
*Mansion* must bee at her  
 commaund. She comes ac-  
 companied with a snowy  
 and substantiall knowledge,  
 such

such as will both grace herselfe, and aduantage whomsoever shall receiue her, yea such as will adorne and enrich the minde not with any Sophisticall appearance, or superficiall tincture, but with a solide, and essentiall beauty, that shall be alwayes able to abide the touch. Hee that obserues the manner of her Proceedings, shall growe as eminent in life, as hee doth in *Learning*. Shee is both *Martha*, and *Mary*; *Contemplation* and *Action*: she lookes into many things, but labours onely in that which is necessary, and conuenient. Her precepts are nothing else but meere examples. Shee neuer giues a Principle to obserue but shee giues withall a precedent to follow.

Her

Her wordes, and her  
VVorkes are Children of  
one burthen. Shee is not  
like those *Scribes*, and  
*Pharisees* in the Gospell,  
that make no difficulty to  
lade the Neckes of Men  
with heauy, and vnsuppor-  
table yokes, but will not so  
much as mooue them with a  
finger of their owne: Nor  
like those *Hypocritical Le-  
uites* of our corrupter  
times, that aspire onely to  
sit in the chayre of *Moses*,  
and care not so they haue  
*Vrim* and *Tbummim*, the  
outward markes of Priest-  
hood on their brest, what  
ignorance, or what impu-  
rity doe Harbour in their  
Hearts. They are VVells  
without water: clouds that  
are carried about with tem-  
pest, and in a word, wan-  
dring



ding Starres reserved onely  
for the blacke of darkenesse.

They will not sticke, like  
*Balaams* (such is the loue  
they beare the wages of  
Vnrightheousnesse) to doe,  
or say what euer the *Moa-  
bits* shall require: whereas  
hee that comes not of this  
adulterate and spurious ge-  
neration, but is the lawfull  
and legitimate Childe of an  
vntainted *Vertue*, cannot  
possibly bee wonne by any  
such inticement to dero-  
gate so much eyther from  
himselſe, or from his maker.  
Hee is actually that which  
others strue to seeme, what  
they haue onely in the  
Barke, hee hath likewise in  
the body. Hee brings forth  
fruite as well as leaues; and  
teacheth his *Deede*, his  
*Word*, and his *Thought* to  
treade

Numb. 22.

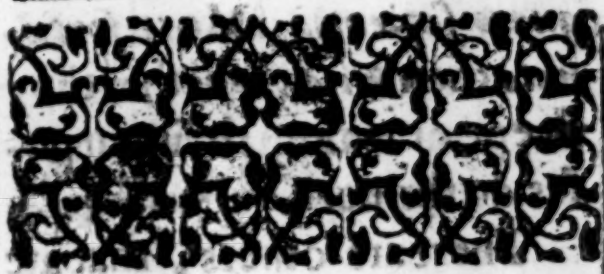


Cap. 10. 21

treads one measure. Hee is  
 like those Cherubines of E-  
 zecbiel, that had Wings, and  
 vnder those Wings the  
 Hands of a Man: *Manus*  
*hominis subter pennas cornu.*  
 He hath the wings of Con-  
 templation: the Hands of  
 Action; the wings of Faith,  
 the hands of Charity: wings  
 whereon hee rayseth his *Vn-*  
*derstanding*, and Hands  
 where-with hee doth excite  
 his *Will*: wings with Hands,  
 and Hands not without  
 wings: *Action* alwayes with  
*Contemplation*, *Contempla-*  
*tion* neuer without *Action*.  
*Practise* is the onely end of  
 his *Theory*: Hee cares not to  
 know any thing, which addes  
 not some thing to the bet-  
 tering of his *Affections*.  
 This is the period of his  
 painefull endeaours, and  
 the

the *Non ultra* of all his dilligent and studious enquiries. And indeede *Frustra sapit, qui sibi non sapit*: that *Wisdome* is but *Vanity*, that impartes no benefite to him that ownes her: yea what-so euer dyes without this *Compasse*, is but a *Symptome* of intemperancy, and argues *Weakenesse* in him that shall pursue it. And therefore as *Æschylus* affirms: *Ὁ πρὸς τὴν ὕλην, καὶ τὴν φύσιν, οὐδὲν ἴσως, οὐδὲν*. Hee alone is to bee counted *Wise*, whose *Knowledge* is more for *Profit*, then for *Shew*. It is better yet for any man to know some-thing which is needeleffe, then to know nothing at all. He that is absolutely ignorant, is as *Adam* was, before the Lord had breathed into him the breath of

of life, a lump of earth, a statue without a soule. Yet as there is a *foolish knowledge*, so there is a *wise ignorance*, in not prying into Gods Arke, not enquiring into things not reuealed. I would faine know all that I neede, and all that I may: I leaue Gods secrets to himselfe, I may be *Principulator*, but not *Teme- rarius scrutator*, I may knock at GODS priuy Councell doore, but if I goe farther, I may bee more bold then welcome.



*Of Policy and Religion.*



**I**t is as hard and  
seuere a thing  
to bee truely  
*Politicke*, as  
to bee truely  
*Morall*. There  
are many that obtayne good  
*Fortunes* by diligence in a  
playne way; little intermed-  
ling and keeping themselues  
from grosse errours. They  
take Cities with a Net, and  
cannot erre in their pursute,  
would they never so faine.  
They are men (as *Pompey* was  
wont to say) *Maiores formati,*

C

*quarta*



*quam sapientia*, More fortunate then Wise; whether they sleepe or wake, their purposes dothriue.

There are others, that are not Heyres to so great a happinesse, who ledde with a corrupt perswasion, that the way to rise by honest principles is some what doubtfull, wearisome, and tedious, doe store themselves with euill and corrupt positions, whereof, as in all thinges, there are more in number then of the good, and by dispensing with the Lawes of *Charity* and *Integrity*, they make the passage to their aymes more hasty and Compendious. But it is in life, as it is in wayes; the shortest is commonly the foulest, and surely the fairest is not much about.

Hi,

Sir FRANCIS  
BACON.

His late Maiestie of blessed memory considered this well. For his entrance vnto the *Crowne of England* it may be auowed truly that hee hath receiued it from the hand of God, and hath stayed the time of putting it on howsoeuer he were prouoked to hasten it, hee entered not by a breach, nor by bloud; but by the ordinary gate, which his owne Right set open; and into which by a generall loue and obedience he was receiued and howsoeuer his Maiesties preceeding title to this Kingdome, was preferred by by many Princes (wittnesse the Treaty at *Cambray* in the yeare, 1559.) yet he pleased not to dispute it, during the life of that renowned Lady his predecessor; no notwithstanding the iniury of not be-

Sir Walter  
Rawleigh.

ing declared heire in all the time of her long Reigne. Such therefore as are not cleane transported and carried away with the tempestuous whirle. winds of irregular affections, but being in their owne power do beare and sustaine themselves, most continually set before their eyes, not onely that generall description of the world; *That all things are vanity and vexation of spirit*; but many other more particular *Maps and Cards* for the directing of our course; chiefly, That being, without well being, is a curse. *Non est vivere sed valere vita*, saith the Poet. Had the *Duke of Glocester* that great *Mr* of mischief well considered this hee had not made his way to the *Crowne* through such an *Ocean of Bloud Royal*.

It is said of *Saul*, *duobis annis regnavit*, that hee raigned two yeares ouer *Israel*, when not-with-standing, according to the computation of men hee raigned *twentie*: but the *Scripture* reckons onely vpon the dayes of *Grace*; not counting those at all, which either went before or followed after. *Non tam multum sed tam bene*, A Musition is comended not for playing soe long, but for playing so well. As siene it selfe is nothing, soe is a sinner lesse then nothing. *Ad nihilum reductus sum, & nesciui*, saide *David*: I was brought to nothing, and I knew it not: and hither did the wordes of our *Saniour Christ* tend, when speaking of the treacherous disloyalty of *Indas* that *Apostata*, he said, *It had beene better for*



him that hee had neuer beene borne. For as it is a higher degree of good to be a master, rather then a servant; so is it a lesser degree of ill, not to be at all, then to be a sinner. Secondly, hee must obserue, and know that there is no greater ioy, and solace, then a life not obnoxious to any base or scandalous reproch.

*Hic murus ahenius esto,  
Nil conscribere sibi, nullaq; pale  
scere culpa.*

And so of the contrary; for how can it profite a man to winne the whole world, and to loose his owne soule? Thirdly, hee must note how God in his eternall prouidence, and deuine iudgement subuerts the wisdome oftentimes of euil plots, and  
ircli-

irreligious imaginations, and turnes them vppon the very heads of the Actors themselves, according to that passage: *The wicked haue digged a pit for others, and haue fallen therein themselves.* Little did *Hastings* thinke when by his owne aduice, the Earle *Rivers* and *Gray* and others, were without triall of Law, or offence giuen, executed at *Pomfret* in the North, that the selfe same day, and (as I take it) the selfe same houre, his owne head should haue beene in the same Lawlesse manner stricken off in the *Tower of London.*

This was *Richard* the Third his Policy, and by this wee see that the Doctrine which *Machiavel* taught vnto *Cesar Borgia* to employ men in mischieuous actions,

Sir Walter  
Rawleigh.

Sir. *Walter*  
*Ramleigh.*

*Ioh. II. 48.*

and afterwards to destroy them in the selfe same manner, when they haue performed the mischief; was not of his owne invention. All ages haue giuen vs examples of this goodly *Policy*, the latter haue beene apt schollers in this lesson to the more ancient as the Reigne of *Henry the Eight* heere in *England*, can beare witnesse: and there in especially the Lord *Cromwell*, who perished by the same vniust Law, that himselfe had deuised for the taking away of another mans life. I wil not hazard my conscience therefore to secure my state, nor do as the *Jews* did, who had no greater motiue to crucifie the heyre apparent of *Heauen*, then this; *in uocatus Populum, &c.* The *Remaines* will come, and take

take both our place and our Nation from vs. I desire not to clime but with *Iacoby* ladder, nor to mount aloft but in the Chariot of *Elias*: I will not soare with the pinnions of a *Dragon*, but with the winges of a *Dove*, that when my flight is done, I may obtaine a Habitation among the Blessed and Glorious *Cherubins*: I will not build vppon any other Foundation, then that *Primum querite*, which is the corner stone both of *Deuinity* and *Philosophy*. For the one sayth, *Primum querite regnum Dei, &c.* First seeke the Kingdom of God, and all those things shall bee ministered vnto you. And the other sayth; *Primum querite bona Animi*: First seeke the good things of the minde, *Cetera*



*aut aderunt, aut non oberunt;*  
*And whatsoeuer is remaining,*  
*the hauing it, shall euer helpe*  
*thee, or the wanting it shall ne-*  
*uer hurt thee.*

To say I will imploy my  
 Fortune well, though I ob-  
 tayne it ill, doth saour no-  
 thing of a regenerate minde.  
 These compensations and  
 satisfactions are good to bee  
 vsed, neuer to be purposed.  
 To take from *Peter*, to giue  
 to *Paul*, is mere oppressi-  
 on; to rob one *Altar*, to  
 enrich another, no discreti-  
 on. If my desires be not Ca-  
 nonicall, and such as carry  
 in their front the lineaments  
 of *Piety*, I will suppress  
 them: if I cannot crosse them  
 in the wombe, I will crush  
 them in the cradle; if I can-  
 not preuent them in their  
 beginning, I will strue to  
 hinder

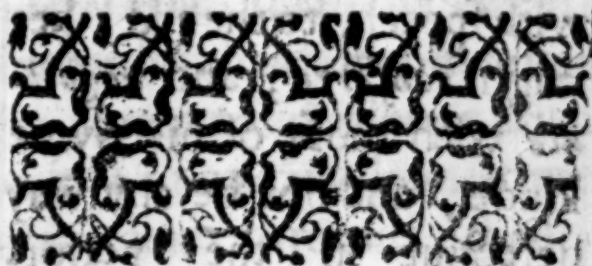
hinder them in their proceedings.

When Reason like a faithful Counsellor shall giue mee notice of the basenefic of their birth and quality ; I will auoyde them ; and as before, *Appetite* was *Wils Solicitor*, so *Will* shall now be *Appetites Controler*. What I coueted by the one, I will reiect by the other. If the ground work be sure, the building cannot fayle. I will therefore lay my foundation on the Rocke, and not vppon the Sandes : And while I hold my hand on the Helme to direct the Sterne, I will heaue vp mine eyes to Heauen, and obserue the Starres.

Good endes are not to bee compassed by euill meanes. If out of poyson wee may extract a quintessence, the words

wordes of *Indas* may serue  
 vs for a patterne, whereby  
 to frame our actions. It is  
 not enough for vs to seeke  
*Christ*, but wee must seeke  
 him till wee finde him, and  
 hauing found him, wee must  
 lay hold on him, and leade  
 him warily least he slip from  
 vs. Those which doe other  
 wise they hold him, but they  
 leade him not warily, they  
 offer sacrifice, but without  
*Salt*, they haue zeale but  
 they want know-  
 ledge.

Of



*Of Ciuill Carriage,  
and Conuersation.*

**M**AN is like vnto  
a Bee, he can-  
not possibly  
liue alone: His  
birth bewraies  
it, his bringing vp confirms  
it. For whereas other Crea-  
tures do no sooner come into  
the VWorld, but they are a-  
ble of their owne proper  
strength to rayse themselves  
vppon their feete, hee alone  
hath neede of outward ayde,  
and assistance. And in this re-  
gard hath nature furnisht him  
with



with speech, to the end, hee might *conferre*, and *negotiate* with those of his owne kinde, and not be any way defective in the performance of such Offices, as are necessarily required for the preservation of humane society. Hee that auoydeth *conuersation* therefore, doth nothing else in effect, but contradict the power of his creation: *Non est bonum hominem esse solum*, sayd the Lord: *It is not good that man should bee alone*: and there-uppon hee supplide him with a helper. Hence then with all those *Athenian Timons*, those *Diogenicall Cynickes*, that make their priuate Mansions, the publike Monuments of their liuing carcasses, and so retire themselves from all occasions of

intercourse, that the very doores of their Habitation doe seeme to challenge by way of anticipation, the inscription from their Tombs.

Hee merits not the name of *Man*, that had rather hide his light vnder a *Bushell*, then set it in a *Candle-sticke*; bury his *Talent*, rather then imploy it; or like the *Foxe*, had rather his *Tayle* should dragge vpon the *Ground*, then the *Ape* should haue a peece of it, to heape his wants with all. Our being in this *VWorld* is nothing but a meere *Dependency*: wee stand in neede of one anothers *Perfections*: What is wanting at *Home*, must bee supplide from *Abroad*. But by reason of the great variety and dis-

dissimilitude of natures, and dispositions, the disproportion, and inequality of estates, and conditions, which are amongst vs, wee must so principle our selues, as that our carriage may bee pleasing and acceptable to all men, to the intent, that *Love*, *Peace*, and *Charity* may bee preserved. Our Master hath taught vs that the *eye* of a *Serpent*, is an ornament in the *head* of a *Donc*. And therefore wee may lawfully learne so to frame our owne affections, that they may the better fasten vppon others. There is no man but will willingly delight in him that is affected with those passions, whereunto himselfe is subiect, and inclined. *Experience* teacheth it, and *Reason* proo-

prooueth it. The *Wolfe*, the *Tyger*, the *Lyon*, and the *Leopard*, are seldome at enmity with those of their owne kinde : *Similis Similibus gaudet* : Birdes of a feather, will flocke together. *Alexander* askt a *Pirate*, that was brought before him, how he durst be so bold, as infest the Seas, and interrupt the Trafficke and Commerce of men in such manner as hee did : I doe Sir (answered he) with one Shippe, but what your *Maiesty* doth with a whole Nauy : This replye of his so pleased *Alexander*, that he gaue him presently both life and liberty, the similitude of action altered the *King* in his determination. Likenesse of manners, is likely in reason to drawe liking with affection; who-  
focuer



Annal lib 6

soeuer therefore <sup>4</sup> would  
 estate himselfe within the  
 bosome of his friend, hee  
 must beware of euery thing  
 that may cause either frac-  
 tion, or diuision; and as neere  
 as *Pietie* will permit him,  
*conforme* himselfe altoge-  
 ther to his *Motions*; loue  
 where hee *loueth*; hate,  
 where hee *hateth*; and still  
 followe the temperature of  
 his humors. C. *Cesar* main-  
 tained his reputation with  
 his Grand-father *Tiberius*,  
 by no meanes, but this: hee  
 shadowed his cruell minde  
 with subtile modestie; and  
 shewed not discontent e-  
 ther for the *condemnation* of  
 his *Mother*, or the banish-  
 ment of his *Brethren*; *pa-*  
*ri habitum semper cum Tibe-*  
*rio, haud multum distantibus*  
*verbis*: hee did imitate him  
 in

in his apparell, in his words, in all things as neere as poſſibly hee could. But as this doth nourish *charity*, if well uſed, ſo doth it ſofter *flatterie*, if abuſed. He muſt not be obſtinate, and influxible either in his *actions* or *diſcourſe*. *Filine ninitaris, prudentia tua*, ſaith the mouth of *Wiſdome*. Hee muſt not likewiſe to bee too *curious*, and *inquiſitive*; too *vaporous*, or *imaginative*; nor with *Cato*, become of the *Antipodes* to treade *oppoſite* to the preſent world: Hee that *reproo- ueth* euery thing, ſhall find himſelfe hated, nothing amended. *Uteriora mirari, preſentia ſequi, ſapientes decet*, (ſaith *Tacitus*) wiſe men muſt ſit, and accommodate themſelues to the ſtate wherein they liue, and howſoeuer they

Pro. 3. v. 5.

Hiſt. Lib 3.

they admire what is past,  
subscribe to what is pre-  
sent.

Ouid. Pla.  
Hip.

*Saturnus periit, perierunt &  
sua iura:  
Sub Ioue nunc mundus iussa  
sequere Iouis.*

*Saturne* is dead,  
his lawes are all decay'd:  
*Ioue* rules the world,  
now *Ioue* must be obey'd.

For frustra niti, & odium qua-  
rere, dementia est: it is mad-  
nesse in a man to kicke a-  
gainst a thorne, to striue  
against a streame. If I see  
the day grow cloudie, and  
ouer-cast, I will beetimes  
withdraw my selfe to shel-  
ter, and there remaine till  
the storme bee past, nor will  
I greatly complaine of the  
violence

violence of the tempest, because I know it may bee followed with a worse. I often thinke vppon that rusticke, who hauing blamed *Antigonius* whilst hee liued grew after some tryal had of his successor, to recant his error, to recount his crime: and digging one day in the field, *Antigonum refodio*, I seeke (said hee) *Antigonus* againe.

The nature as of men, that haue sicke bodies, so likewise of the people in the crazednes of their minds possessed with dislike and discontentment at thinges present, is to imagine that any thing, the vertue where of they neere commended would helpe them: but that most, which they least haue tried. I will not suffer  
my



my reason to bee so capti-  
 uated by my sensuall appe-  
 tite. If I frequent with  
 greatnesse, I will take her  
 as shee is; and when I can  
 not reforme her, I will by  
 no meanes bee induced to  
 prouoke her: I will not  
 braue her proceedings with  
 presumptuous frownes; nor  
 humour them where I  
 ought not with seruile  
 fawnes; but with M. Lepi-  
 dus, *Inter abruptam contuma-*  
*ciam, & deforme obsequium*  
*pergam iter ambitione, & peri-*  
*culis vacuum* I will choose a  
 path that is voyd of danger  
 and ambition, and as far dis-  
 coasted from barbarous con-  
 tumacie, as deformed obse-  
 quy. Where ciuill gouerne-  
 ment, and lawfull discipline  
 do labour of contemperancie  
*adulatio perinde anceps, nul-*  
*la,*

Pac. Anna.  
 Lib. 4.

la, ac si nimia; it is as dangerous not to flatter at all, as to flatter too much. The courtier that goes about to raise himselfe a fortune, must neuer enter into comparison with his Prince; hee must not question his aduice, nor yet contest with his opinion. Tis a milde and modest carriage, which is pleasing and acceptable to the God of heauen, & to those whom hee hath placed as Gods vpon the earth. *Kings* are like lightning, they neuer hurt but where they finde resistance.

He must not strive or contend to goe beyond him in apprehension, sin indgement or conceit, but moderate his vnderstanding, and somewhat abase the value and estimation of his worth; hee shall

shall sayle with much more safety, and by a surer compassse, then those that shall do otherwise.

Sir. Walter  
Raleigh.

When Charles the fift had the Repulse at *Algior* in *Africa* *Ferdinando Cortese* one of the brauest men that euer *Spayne* brought forth offered vnto the *Emperour* to vndergoe the siege at his owne charge; but hee neuer liued good day after it; for they that enuyed his victories and Conquest of *Mexico* in the *West Indies* were bould to stile his *Loue* and *Liberality*, *Pride* and *Presumption*, and perswaded the *Emperour* that *Cortese* sought to valew himselfe aboue him; and to haue it sayd, That what the *Emperour* could not *Cortese* had effected and was therefore consequently more worthy of the  
Empire

Empire then hee that had it.

*Emanuel* King of *Portu-  
gall*, hauing receiued a let-  
ter from the *Pope*, impar-  
ted the contents thereof to  
*D. Lewes* of *Silera* his  
principall *Secretary* of *E-  
state*, and willed him to  
frame an answer to it, him-  
selfe would write an other,  
and hauing afterwards per-  
used both, makes choice of  
which should like him best;  
hee proud that his penne  
should runne the same car-  
riere with his Princes, em-  
ployes in the composing of  
it all the arte and skill hee  
had. The King hauing  
compared them, tore his  
owne, wherevpon (though  
indeede too late) hee did  
perceiue his error, and im-  
mediately with-drew him-  
selfe from court, complain-  
D                    ning

*Portugal.*  
*Hist.*



ning to his wife, that thorough in descretion and want of iudgement, hee had vtterly ouerthrowne himselfe and his estate, which was very true; for neuer after could the King indure his presence. *Cardinall wolsey's Ego et Rex meus* was some-what too sawcy.

But *Ruy Gomez* tooke a better course, for when *Charles* the V. with whome he plaide for a great summe of money, vpon the encounter of a fauourable *Card*, swore by the life of his *Empresse*, which was his ordinarie oath that he would win the game, though hee were sure to make him loose it, rather then hee would seeme to deprive his soueraigne of the pleasure of his expectation, gaue vp his hand, where-

at the *Emperour* percey-  
uing such of his *Nobles* as  
were by him, saide no-  
thing for the present; but  
after-wardes demaunding  
them the reason of it, and  
vnderstanding it, grew to  
so great a likeing of him for  
his *discretion* in that one  
point, that hee made him  
*guardian* and *protector* of his  
sonne.

A *Prince* can sel-dome  
times endure to see his  
worth *check-mated* by an  
*homager*. *Saul* was mightiely  
incenced against *David*, be-  
cause the women in their  
song ascribed ten thousand  
vnto him, and but one thou-  
sand to himselfe; *Et quid am-  
plius prater regnum*; And  
what, saide hee, can hee now  
lookt for but the kingdome?  
They doe easily conceit,

1. Sam. 18.  
v. 8.

Tacitus. In  
Vita Agric.

that great deserts are al-  
wayes attended one by  
great desires. Bee therefore  
likethe *Moone* ascribe the  
splendur of all thy glory  
onely to that *sunne*. It is  
said of *Agricola*, that *nun-*  
*quam in suam famam gestis ex-*  
*ultauit, ad authorem, & ducem*  
*ut minister, fortunam refere-*  
*bat; ita virtuta in obsequendo,*  
*verecundia in praedicando ex-*  
*tra inuideam, nec extra glori-*  
*am erat: hee neuer gloried in*  
any thing hee did to his owne  
praise; but as an *Agent*, re-  
ferred the good successe of  
his fortune to him that did  
imploy him; and so by his  
vertue in obeying, his bash-  
fulnes in boasting, hee freed  
himselſe from enuy, and lost  
no part of his deserued glo-  
ry.

*Tacitus*

*Tacitus pasci si posses Coruus,  
haberet*

*Plus dapis & rixe multo mi-  
nus, inuidia tua.*

Ifso the Crow but silently  
could feed,

His fare perhaps would lar-  
ger be by far,

And with lesse enuy and tu-  
multuous iare

Seruice is no longer respected  
then it may well bee recom-  
pensed ; and therefore it is  
not good for any man to rec-  
kon vpon more then hee  
thinkes his master will wil-  
lingly acknowledge.

*Antonius Primus* ouer-  
threw himselfe and his  
whole house by nothing  
else , then his ouer-much  
glorying in his valiant  
deeds. And *Cesar* could not  
stand vnder the big sworne  
wordes of *Siluius* , who  
D. bragde.



Tacitus.

bragde, that hee alone had helde his armie in obedience and that it would haue beene but ill with *Tiberius*, if hee and his legions had gone minded to haue left him; *Destruas Caesar fortunam suam, imparemque tanto merito rebatur* (saith *Tacitus*) *Caesar* imagined his fortune to bee ouerthrowne, and no way equall to see greate a merit.

A proud and insolent carriage towards men of spirit, can hardly compasse any thing, vnlesse in some sort or other hee that vseth it, bee able to ouer-awe them.

Physitions may conuerse with sicke men, and cure them; but if their diseases bee contagious, they will not easily aduenture on them,  
least

least in curing others, they should kill themselves. Vices are of the same nature, and vicious persons are a-like as dangerous.

It is good therefore to deale with them a farre off and not in such places where their fits are strongest; as with the glutton at a banquet, the drunkard at a Tauerne, or the lustful Satire in a house of brotellerie.

Hee that walketh in the Sun shall bee tanned, and hee that toucheth pitch shall bee defiled, Or at least hee shall bee thought so for, the wise man saith, All flesh will resort to their like, and euery man will keepe company with such as hee is himselfe.

*Augustus*, being present at a publike prize with his

*Sueton.*

two Daughters *Linia*, and *Iulia*, obserued dilligently what company came to court them, and perceiued that graue *Senatours* talked with *Linia*, but riotous and wanton *youthes* with *Iulia*, whereby he came to discern their seuerall humors, and inclinations; for hee was not ignorant that *customes*, and *company* are *consen germane*; and that *manners*, and meetings for the most parte *sympathize* together. It is a pro-uerbe in *Italie* not so trite, as true.

*Dimmi, con cui tu vai,  
Esapro quel, che fai.*

Tell me with whom  
thou wonted art to goe,  
And what thou doest,  
I presently will know.

Hee that *taketh much*  
before

before his *Betters*, cannot but bee taxed of pride, and *arogancie*, *weaknesse*, and indiscretion: and therefore it is best to speake briefly and to the point, or not at all: either a *Phocion*, or a *Pythagorian*. In much talke there is much vanitie; and an open mouth is a *Purgatorie* to the maister.

*Loquacity* is the fistula of the mind euer running and almost incurable, *A prating Barber* asking *King Arche-laus* how he would bee trimmed, the King replied *Silently*. The nightingale may meet with a *Laconian*, that will not let to tell her, *Vox es, prateres nshi*: That shee is nothing else but voyce. Let him labour therefore like those of *Crete*, to shew more wit in his discourse then

*Felthams*  
*Resol.*

D words,



words, and not powre out of his mouth a floud of the one, when hee can hardly wring out of his braines a litle drop of the other.

To *conuerse* much with inferiours as it breedeth contempt, so it is an argument of a base minde; as though the height of his conceits were but proportioned to the lowe-built rooffe of their capacity, were thou a King it would Robbe thee of thy Royall Maestie, who would reuerence thy sway when like *Nero* thou shalt trauele out thy time with wantons triumph with *Minstrels* in thy *Chariots* and present thy selfe vpon a common Stage, with the buskind Tragedian and the *Pantomime* but if those that bee beneath vs in estate, do equall vs in quality

*Feltham*

quality, it may bee done without preiudice or disparagement. For as *Valeins* sayd of *Metellus*, that when being *Consull*, in requi all of the loue and kindnesse, which *Quin. Calidius* then *Tribune* of the people had showne in the repealing of his banisht Father, hee became an humble sutor for him to the people for the *Pretorship*, and stilde him alwaies the *Lord*, and patron of his house and family, hee derogated nothing from the dignity either of his place or person; *quia non humili, sed grato animo longe inferioris hominis maximo merito eximium summittebat dignitatem*: It is not out of basenesse, but noblenesse of spirit, that hee submits his glorie to the worth and worthy-

*Tacitus.*

worthinesse of an inferior.

To enter abruptly into company, though of equals without some complement is meere rusticitie; to depart without some courteous ceremonie is uncivill, and fauours of contempt.

To laugh ouer-profusely at any thing begets dislike; and too much iesting, as it is a signe of lightnesse, so is it alwayes followed with disfection.

Hee that would please in doing it, must be very careful and respectiue.

Hee must not bee too comicall, nor to satyricall: the one is currish, the other clownish, and fitter for a Smell-feast, then a man of gravitie.

To bite at him that is in miserie,

*mifery, is inhumanity ; and hee that ſnarles at ſuch as are in fauour, and authority, hee doth barke againſt the moone, hurts himſelfe, and will repent him of his raſhneſſe. Facetiarum, ſi acerba fuerint, apud prepotentes in longum memoria eſt ; ſayth Tacitus*

*Taciti.*

*An. l. b. 5*

A bitter fauour continues ſomething long in a dainty Palate ; and a biting ieſt is ſeldome forgotten by the mighty.

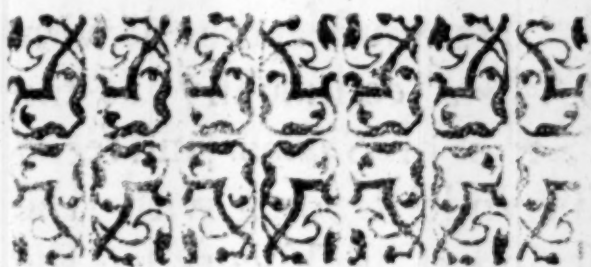
Hee that would *Pleaſe* in his Diſcourſe, let him not *Urge* a man to ſpeake of any thing, in which hee thinkes hee neare was *Conuerſant*, but *Reduce* him ſtill to his owne *Element*. It is the way to profite himſelfe, and pleaſure him. *Nemo vult latere, quod didicit.*

There



There is no man but de'ights to be questioned, in his own profession; hee thinks hee hath obtayned the fruites of his labour, when hee findes a meanes to publish his learning: but then especially, when beeing moued thereto by others, he may seeme to do it without ostentation.

I wil neuer therefore talke with a *Divine* but of his *precepts*; with a *Physition* but of his *practise*: I will inuire a *Souldier* to relate of *warres*; a *Saslor* to recount his *stormes*. I will enquire of a *Faulconer* about his *Haukes*; of a *Huntsman* about his *Hounds*; and as neere as I can, giue no man occasion to blush at his owne ignorance.



*Of Almes, and Charitable deedes.*

**H**ere is no way to that eternal happines, that celestiall *Ierusalem*, the habitation of immortall *Cherubines*, but eyther by *Contemplation*, *Action*, or *Repentance*.

Hee that would willingly therefore attayne vnto it, hee must of necessity labour to be one of those *three* whom *Christ* was sayd to ioue in the *Gospel*.

*He*

Hee must eyther sit with *Marie* continually at the feete of his *Saviour*, and feede his vnderstanding with the seeing of his *VVorkes*, the hearing of his *VVordes*; or with *Martha* hee must employ himselfe wholly in cherishing the poore, in comforting the stranger: Or if hee haue beene negligent in these, he must with *Lazarus* arise out of the Graue of sinne, wherein the powers and faculties of his soule haue layne putrifying for a time; and with a penitent and sorrowfull intention repayre the ruines of his transgression.

To imitate the first, is to anticipate the ioyes of blessednesse; and whilst wee liue on *Earth*, to commaund the *Heavens*: To followe  
the

the other, is the onely way to purchase the *Fee-simple* of whatsoever the LORD hath lent vs, and to make our selues absolute *Patrons* of what before wee ere but *Temporary Guardians*.

To *giue*, sounds nothing else but *Gain*. Saint *Paule* Ro. 15. 8. confirms it, when speaking of the distribution of those of *Macedonia*, and *Achaia* towards the poore *Saints* which were at *Ierusalem*, hee stiles it by the name of *Fruite*. And in the fourth Chapter to the *Phili-  
pians*, verse 17. *I desire not a gift (sayth hee) but I desire the fruite, that may enlarge your account.*

Those that are *Courteous* and *tender-hearted* towards others, Eph. 4. 2.  
 αὐτοῖς χαρίζονται ;  
 They



Ephē. 4. 32. *They gratifie themselves* (saith the mouth of *Trath*. Hence is it that in *Italy*, their ordinary forme of begging is, *fate ben per voi*; do good for your owne sakes.

Mat. 14. 13. The Lord that fed 5000, could alwayes haue fed himselfe and his Disciples, but hee would be *reliened* by the handes of Women; that their *charity* towards him, might be an occasion of benefite to themselves. And so it is with vs; wee pleasure not the poore so much by our giuing, as wee doe profite our selues by their receiving.

It is as hard for a Rich man to enter into the Kingdome of heauen, as for a Cammell to passe thorough the eye of a Needle. Let him follow therefore the counsaile,

sayle of our blessed Saviour,  
and purchase friendes vnto  
himselſe with the *Mammon*  
of iniquity; that when hee  
wantes, they may receiue  
him, not into a house of clay,  
but into an euerlasting habi-  
tation.

Luke 19.9.

If God haue bleſt him  
with aboundance; let him  
not caſt how to enlarge his  
barnes; but repayre immedi-  
ately to the *Bellies* of ſuch  
as are needy and oppreſt  
with want, and make them  
the *Store-Houſes* of his en-  
crease. Whatſoeuer is gi-  
uen in this kinde, it is not  
loſt but lent. The LORD  
himſelſe ſtands bound both  
for the *Uſe* and *Principall*, and  
which is more then all; *Vnum*  
*accipit, & centum dat*; hee  
receiueth one, but he repayres  
a hundred.

Let

Let vs not then be backward in our *almes*, but continually *Open Handed*, and ready to *Giue* reliefe where wee see occasion. *Mane semina semina tuum, & vespere non cesset manus tua*, sayth the *VV*iseman. Let vs account that day as lost, whereon wee haue not done some *Charitable Deede*, and know that whatsoeuer our substance bee, wee may affoorde a *Mite*.

Hee that soundes a *Trumpet* when he giues his *Almes*, hee hath in that receiued his *Reward*. *Popular Applause* was the *Thing* hee hoped for, and *that* he hath: *GOD* is not bound to any better payment; himselfe hath broken the couenants, and by the vanity of his doing, discharged him the *Debt*. Let

vs doe it therefore in such manner, as the left hand may not know what the Right hand doth. *Concludamus Eleemosynam in sinu pauperum*; Let vs conuay it closely in- to the bosome of those that neede it; and alwayes countenance the outward action with some inward pity and compassion. *I wept (sayd Iob) with him that was in trouble, and my soule was heavy for poore.*

Ecc. 29. 12.

Cha. 30. 25

Hee that is truely mercifull, hee cannot choose but sympathize with his distressed brother, and groane with him vnder the heavy burthen of his oppression. But as *Seneca* sayth; *Lachrimandum, non plorandum*; we may weepe, but wee may not wayle; *Imbecilles esse oculos scias, qui ad alienum lippitudinum,*

Lib. 2. de  
Clem. ca. 6



*animam & ipsi suffunduntur.*

Yet this peradventure would  
sound a great deale better in  
the mouth of a *Stoicke*, then  
a Christian, who indeed hath  
beene instructed or erwise,  
then to thinke that mercy  
could any way bee allied to  
misery, which is a mayne,  
and speciall principle in their  
Doctrin *Bee ye mercifull*  
(sayd our Saviour to his Dis-  
ciples) even as your father is  
mercifull.

Luke 23. 6.

If wee obserue the Scrip-  
tures, we shall quickly finde,  
that GOD is neuer cal-  
led the Father of *Power*, or  
the Father of *Knowledge*;  
but the Father of *Mercy* and  
*compassion* onely; to shewe  
that such as are his Children  
must not so much affect si-  
militude with him in the  
first, or in the second, as in  
the

the last. The Lord had three  
sonnes, *Lucifer*, *Adam*, and  
our Saviour *Christ*. The  
first aspired to his *Power*,  
and was therefore throwne  
downe from *Heaven*; the  
second to his *Knowledge*,  
and was therefore deserved-  
ly driuen out of *Eden*: The  
third did altogether *imitate*,  
and follow him in his *mercy*;  
and by so doing, obtayned  
an euerlasting Inheritance.  
*Aske of mee, and I will giue  
thee the Nations for thy Por-  
tion, and the endes of the earth  
for thy possession*, sayd the Lord  
vnto him by the mouth, and  
in the Person of his seruant  
*Dauid*.

Whosoever would obtayne  
the like, let him labour to do  
the like. *Inuenisti patrem*  
sayth Saint *Augustine*, *imitare*  
*patrem*. Let the goodnesse of  
thy

thy workes argue the great-  
nesse of thy birth; and as thy  
Father is mercifull, so bee  
thou.

The *Eagle* can know her  
*chickines* by their *eyes*; and  
G O D his *Children* by their  
*handes*: If they bee close fitt-  
ed, hee takes them not for  
his. They must not haue  
them *opened* onely, but *ex-  
tended* likewise, and that to  
the full length, or hee re-  
putes them but as *B-stards*,  
and *Degenerate Sonnes*, and  
will for euer dis-inherite  
them.

*Iob. Cap. 12*

But if this bee too weake  
a motive to entice vs, let vs  
beholde the Creatures: *In-  
terrogamenta*, sayth holy  
*Iob* to *Sophar*, and the rest of  
those mercilesse, and stony-  
hearted persons, that were a-  
bout him: Aske the *Beasts*,  
and

and they shall *teach* thee; the *Fowles* of the *Heaven*, and they shall tell thee; *speake* to the, *Earth*, and it shall *shewe* thee; or the *Fishes* of the *Sea*, and they shall *Declare* vnto thee. If an *Elephant* doe fall, the rest make hast to *rayse* it. If a *Storke* grow old, the young ones take care to *Feede* it: The *Eagle* *Eates* not her prey alone, but *impartes* it to the *Birdes* that follow her: The *Dolphine*, if it meete with men that are drowned in the *Sea*, it brings them to the shore. As for the *Earth*, behold how *literall* it is; of all the *Fruits* and *Commodities* which it *affoordes*, it *challengeth* nothing for her owne *vse*, but *ministers* all things *wholly* vnto thine. The least pile of *grasse*  
E which



which thou treadest on , is able to affoorde instruction. Bee not thou whom Nature hath endued with reason, more vnkinde to thy brother, then that senselesse *Element* is to thee.

Meates, if not well concocted in the ventricle , and afterward distributed in equall quantity, according to the neede , and quality of the members , prooues but offensive to the stomacke, and the whole body ; whereas otherwise , they feede the one, and comforts the other; and so do riches to him that hath them; if he retayne them greedily, they hurte him ; if hee bestowe them graciously, they purifie his soule , and cleanse it from what spots and blemishes soeuer it was polluted and defiled

defiled with. *Giue of your substance to the poore,* (sayth our Sauour Christ to the Pharisees) *and behold all thinges shall bee cleane vnto you.* And Daniels Counsell to Nebuchadnezzar was, *Eleemosinis peccata tua redime*, that hee should repaire his finnes by righteousnesse and his iniquities by giuing almes.

Luk. 11. 41

Chap. 4. 24

If Charity can worke such powerfull effects, let vs not turne our faces from the poore, nor stay till such as are in distresse doe come vnto vs, but like true well-disposed Christians, that haue a sensible feeling of one an others wants, bee alwaies ready, as holy Abraham and Lot were, to runne vnto them.

Gen. 18. 2.  
& 19. v. 1

For this is that same

εὐνοΐαν δίδωμι;

that pursuing

Rom. 12. 13

of Hospitality, where-unto Saint Paule so feruently exhorts vs.

Let vs not defer it till our last end. Do good vnto thy friend before thou dye, and according to thy meanes stretch out thy hand, and giue him.

What thanks is there for a man to put off his cloathes when he goeth to bed, to giue thy goods to charitable vses when thou canst no longer hold them, is not prayse worthy. The *Almes* of a man is like a *Candle* that giueth light; it suffereth not the soule of him that vseth it, to come into darknes; but keeps his fauour as the apple of the eye.

Hee that *Bestowes* not his *Goods* till then, he hath eyes, when he departs from hence

hence, but they are behind him; he hath a *Candle*, but at his backe: His owne shadow is greater then that narrow path, and so obscures it, he cannot possibly discern it.

Besides, we must so order it, that the *good*, may sooner be relieved then the *bad*, a *Christian* before a *Turke*, a *Saint* before a *Sinner*. Who would not condemne the *Sower*, that should cast his *seede* cyther vppon *stones*, where it would *wither*; or among the *Thornes*, where it would be *choaked*; and little, or none vppon the *Good* ground, which would bring forth *fruite* in great *abundance*, and for every *graine* returne a *hundredth*.

Last of all, wee must observe their necessities, and



not deferre the *salve* to putrifie the *soare* ; nor keepe backe the *portion* to indanger the *Patient*. A penny giuen now may do more good then a pound hereafter.

There are some that order their distributions by a *Kalender* , and thinke it a notorious sinne to giue the poore a penny, but vppon an *Easter-Eue* ; vpon a *Communion-Day* ; or agaynst some extraordinary time : Some agayne that doe *Feede* them, but alas ? it is as the Prouerbe saith, with a bit and a knocke: Othersome bee that put it to their lips, but make them leape for it, before they haue it. Some agayne insteade of *almes* giue them good words as if men could eate precepts, and drinke good counsell. All these are barbarous, and inhu-

mane courſes ; ſuch as become not the birth and breeding of a Chriſtian.

I will not therefore *delay* my *Almes*, as mooued thereby by any ſide-reſpects ; nor will I neglect to put my *Oyle* into the *Lampe*, till ſuch time as I haue occaſion to uſe the *light*.

I will not like the rich man in the Goſpell crye out, *Quid faciam*, what ſhall I do, by reaſon of my ſtore ; when hee that is ſtored with nothing but with want of ſtore, cryes out, *Quid faciam*, in another kinde. If my hand be withered, I will enreate my bleſſed Sauour to reſtore it, that when I come into the Temple, I may bee able to plucke my gift out of my boſome, and lay it on the Altar.

Luk. 12. 17.

Mat. 12. 9.

Mat. 12. 11

If my Neighbours *sheepe* doe fall into a *Pit* vppon the *Sabboth*, I will make no scruple to run to take it, and lift it out. Whatsoever is good and necessary, may be done at any time, and that without derogation from the holinesse of the day, in which it is done.

Virg. Geo.  
lb. 1.

*rimos deducere nulla  
Religio vetuit,  
Balantumve greges  
fluvio mersare salubri.*

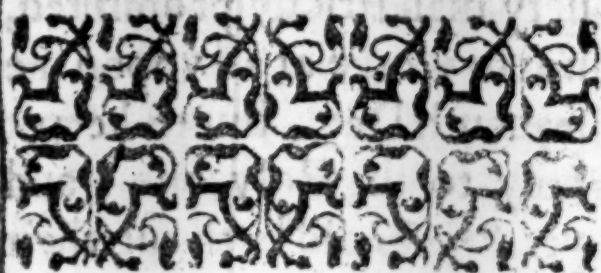
Sayth the Poet. The Pontifical Law forbad the people to *washe* their Flockes vppon a *Festiuall*; yet was it done without any offence to cure them of the *Scab*. It was not lawfull for them to labour in a *New Riuer*; yet might they cleanse and deduce the *Olde*. And by the holy Law of G O D, was e-

uery man strictly prohibited,  
not to worke at all vppon the  
seauenth Day, but to keep it  
holy to the Holy one; and  
yet *Priests* did both cut their  
Wood, and kindle their fire  
on the Sabbath.

*festis quadam exercere diebus  
Fas, & iura sinunt.*

To omit the performance  
therefore of those thinges,  
which besides their owne  
goodnes, are by circumstance  
made necessary, for feare of  
breaking the Commaunde-  
ment, hath more of *superstiti-*  
*on* in it, then *Religion*. The  
Lord hath taught vs both by  
precept, and example, that  
*Mercy* is alwayes to be pre-  
ferred before *Sacrifice*;  
and a Helping  
hand before  
burnt of-  
fring.





*Of respect and Re-  
uerence.*

**I**T is not with  
Vertue, as  
with worldly  
Princes; her  
pride consists  
not in her *plumes*, nor the  
glory of her state in the great-  
nesse of her *trains*. She needs  
no outward *Pompe* to pro-  
cure *respect*. Her very coun-  
tenance is so full of *Maiesty*,  
that it commaundeth *Ad-  
miracion* in the *Heartes* of  
all men. *Kings* haue ado-  
red her in her *Infancy*, and

layd the *Ensignes* of their  
*Soveraignty* at her *Feete*, e-  
uen when shee lay but in a  
*Manger*. Shee hath *Rid* as  
gloriously, and with as great  
applause in *Tryumph* on an  
*Asse*, as euer did any con-  
quering *Cesar* in a *Chariot*.  
*Tyrants* haue vayed when  
she was by, and beene con-  
tent to submit their *Royalty*  
within the compasse of her  
*Presence*. One word from  
her imperious mouth, hath  
stayd the *Sunne*, euen in  
the *swiftest* of his *course*, and  
made the *Seas* to be *silent* in  
their greatest *Rage*. The  
*Lyon* hath stood to gaze her  
in the face; and the *Leopard*  
hath forgot his pray with  
looking on her. Her *Beau-ty*  
hath amazed damnation;  
the very *Glances* of it, haue  
stroake such terreur in the  
hearts

heartes of those that haue conspired her ouer-throwe, that they haue seemed vnmindfull of their Wicked resolution, and in an instant altered their intention. Honour attends both her, and hers; and dutifull obseruance stirres not a iot from their elbow.

Tit. Livius.

The Romanes at their Florall sports, were all ashamed, as long as Portius Cato sate amongst them, to haue their mimike Wenches strippe themselues according to their auncient Custome; seeming to attribute more Maiesty particularly vnto him, then they would Challenge vniuersally to themselues. Yet were his meanes but meane, and his Retinue small; all things in his House for use, nothing for ostentation.

tion; his *authority* amongst them not so great as to exact that *grace*; hee lead a life most priuate, and retired; and double locked his doores vpon *Ambition*; no *statues* of his *Ancestors*, no *monuments* of his *discent*; himselfe the onely *Image* of his *Fathers Family*; his *Carriage* not so pleasing, as to purchase *Reuerence*; hee was no friend to *Affectation*, nor did hee care for being *Popular*; his *Fore-head* was not a throne for *Flattery*, nor could his hands applaude that which his heart disliked. Lastly, no outward circumstance to force respect vppon a *Multitude*, 'twas nothing but his *vertue* that amazed them; which was indeede so absolute in him, so well acknowledged by



by them, that whosoeuer would haue exprest an honest and worthy *Citizen*, he did define him by the name of *Cato*.

*Tit. Livius.*

*Scipio* that Worthy Conquerour of *Affrica*, when certayne *Pirates* were come from farre to visite him at a Village where hee lay, stood first vppon his guard, and laboured to repell them; but when they had assured him that their comming was not to diminish his Wealth, but to admire his worth, and had intreated him they might presume to approach into presence, and haue a view of his person, hee let them in; and immediately they went, and worshipped the postes and pillars of his Gates, as if his house had beene the harbour of some sacred Deity: And  
 hauing

hauing layd their giftes and  
presentes at his Thresholde,  
ran hastely to his hands, and  
kissed them; which done, o-  
uer-ioyed, as it were with so  
great a happinesse, they retur-  
ned home.

VWhere is the King, the  
Prince, or the Dictator, with  
all their swelling Titles and  
additions that can boast the  
like? *Delapsa cælo sidera ho-*  
*minibus si se offerant, venera-*  
*tionis amplius non recipient,*  
sayth *Valerius*. Should an An-  
gell descend from Heauen,  
what could he hope for more.

*Valerius.*

*Simplicity* is honoured by  
*Deceit*; the *Done* is worshipt  
by the *Dragon*; *Vertue* hath  
many *Fanourers*, though but  
few *Followers*.

*Quis tam*  
*perditus, ut dubitet Senecam*  
*præferre Neroni?*

*Iuven lib 3*  
*Sat. 8.*

Some are content to wooe her, that, by reason of the strictnes of her life, are loath to wed her. The proudest will not let to praise her, and the profainest will not willingly displease her. Hell is no longer iaw-falne, when shee is by; and *Cerberus* is tong-tied in her presence.

There are none so desperately bent vpon mischief, but will forbear their malice in the sight of some. The *Lyon* will not alwayes stretch forth his *Clawes*; nor will the *Serpent* continualli thrust out his *Sting*. Tis said of *Tiberius*, that whilst *Augustus* rulde, hee was no way tainted in his reputation; and that while *Drusus* and *Germanicus* were aliue, hee was content, the better to maintaine a good opini-

*Tacitus.*

on of himfelfe in the hearts  
of the people, to faine thofe  
vertues which hee wanted.

*Idem* (faith *Tacitus*) *inter bo-  
na, malaque mixtus, incolami  
matre*, hee was both gail and  
honey; a rofe vpon a thorne,  
till his Mother was remo-  
ued: and as long as hee did  
eyther loue or feare *Seianus*,  
though hee were taxed for  
his cruelty, hee wat not no-  
ted for his luxurie. But after  
hee had got himfelfe out of  
the reach of contradiction,  
and controlement; there  
was no fact, in which hee  
was not faulty, no crime to  
which he was not acceffary.

*Qui fcire poffes aut ingenium  
noscere, dum etas, metus, ma-  
gister prohibebant*, faith *Simo*  
to his feruant fpeaking of his  
fonne.

*Ter, in And  
Act. I Sce. I*

The difpofition of a  
man



man is hardly knowne till he be out of checke.

Hee neuer shoves himselfe in his owne likenesse, till hee bee freed from forced respect ; and then his will inclines most often to the worse.

Let the Gardiner lay aside his knife, and his plants will ryot in their growth.

Hence was it that *Scipio Nasica*, would not consent to the ouer-throwe of *Carthage*; *Ne ablato metu emula urbis luxuriari Romanorum felicitas inciperet*; least Rome depriued of her Competitor should surfeite in her happinesse.

These latter ages are corrupted and deprauced. Goodnesse is seldome entertayned, but vppon constraint. It is a rare thing to finde

goodnesse in greatnesse. The times hath beene shee could haue lodged herselfe without a Harbinger. Mortals contended onely for her company; and grew proud of nothing more then of her presence. *Improbite* was thought a wonder; *Sinister dealing* was like an Owle among the birds at noone.

*Sed genus hoc vino*

*iam decrecebat Homero.*

But alas? the tares haue ouer-growne the Corne: the venemous weede hath eaten out the wholesome hearbe:

*Terra malos homines nunc-  
ducat atque pusillos.*

The Earth produceth nothing but stincking Hemlocke, bitter wormewood, and visaucry Rue. Simplicity lies bed-rid in  
the

the world. *Sincerity* drawes neere her funeralls. The *Cynicke* may gee out with his Lanthorne, but repent him of his labour, before hee find a man according to his minde.

*Rari quippe boni, (quot  
numero nam sunt totidem,  
Thebanum porta:  
vel diuisus est a Nili.*

Good men are scarce,  
no age so many brings,  
As *Thebes* hath gates;  
or wealthy *Nile* hath springs.

It was a capitall offence in former times, for a young man not to rise vp, and reuerence his *Elder*.

But now if a friend forswere not the thing, which was committed to his trust; if he restore it, as he had it when he might haue easily detained it.

*Prodigiosa fides.*

*et Tuscorum digna libellis,*

*Quaque coronata*

*lustrari debeat agna.*

His faith is counted as a *Prodigie*. *Terras Astraa reliquit*, The world is become a *Tumbler*: the *Head* of it is in the *Earth*, whilst the *beeles* of it are capring in the *Aire*.

Not to bee *poore*, is *monstrous*, and to be pure is meeely *ominous*. *Omnia Religiosa nunc Ridentur*; he that maketh conscience of his wayes is accounted one of Gods *Almighties* fooles, wee are all (in eff. & t) become *Contradians* in Religion: and while wee adde in gesture and voyce *Theologicall* vertues, in all the courses of our liues wee renounce our Persons and the parts wee play, For *Charity* *Iustice* and *Truth* haue but their



Sir Walter  
Rawleigh.

their being in *termes* like the Philosopher. *Materia prima*, Religion and the Truth thereof bee in euery mans mouth, yea, in the discourse of euery woman who for the greatest number are but Idols of vanity : what is this other then an Vniuersall dissimulation ? wee professe that wee know God but by workes wee denie him and heerein wee goe not so farre as the deuils them-selues for they know him better then we doe. *Perfection* is a *changling*; *Vprightnesse* fades like an abortiue *Embryo*.

There are few that abstaine from Vice more for the loue of Vertue, then for the feare of punishment. All things are vnderly inuerted. Whatsoeuer is not irregular is counted so : Nor is there

any hope it should bee otherwise.

Children can neither heare nor see, either at home, or abroad, but that which is altogether vnlawfull, and vnmeet.

Besides the forwardnesse of their owne nature, they haue within doores the precepts of their parents to instruct them, their example to encourage them; and for the subiect of their imitation abroad.

*Catilinam*

*Quoscumque in populo videant,  
quoscumque sub axe:*

*Sed nec Brutus erit (quam,  
Bruti nec auunculus vs-*

A Russian may they  
see at any time,  
In euery Country,  
vnder euery Clime:

But

But not a *Brutus*,  
tread vpon the ground,  
Nor can *Brutes* Vacke  
any where bee found.

Men are curious to cleanse  
their houses both of dirt, and  
dust, against the coming of  
their friend; but care not to see  
them hung with Vices in the  
presence of their child. *Reue-  
eence* is wanting, where it  
should most bee showne.  
How is it possible the daugh-  
ter should be chaste, that can-  
not reckon vp the adulteries  
of her Mother, though shee  
bee neuer so well in breath,  
without a dozen stops, and  
intermissions at the least?  
Such as are conscious to these  
faults in others cannot but  
bee culpable of them in them-  
selves.

The hearing of them told  
begets a willingness to  
try

trye them; the seeing of them  
done, a wilfulnesse to doe  
them. Many presume vppon  
their Childrens indiscretion,  
and doe vnlawfully in their  
sight, because themselves  
are perswaded, they haue  
not wit enough to discerne it.

But alas? they are mis-  
taken in their Ciphers, they  
doe erre in their accompts.  
The sonne will not let, when  
he is come to yeares, to doe  
that in his Fathers sight,  
which his father before would  
not for-beare in his. And  
with what face shall hee re-  
prooue him?

*Loripidem rectus derideat?*

*Aethiopem albus?*

The crooked Wretch,  
must not vpbraide the lame,  
Nor must the *Moore*,  
the tawny *Indian* blame.

F

It is



It is iniustice to looke for Reuerence, and Respect from others, when we neglect to shewe it towards others.

There are few but desire it, though they knowe not how to deserue it. I will therefore esteeme of men, as men esteeme of Coyne, and value them, not so much according to their owne worth, as according to what they go for.

I had rather giue them a little too much, then come short of that which is their desert.

I will doe by Ceremonies, and Complements, as the Taylor by his cloathes; Who cuts them out with Aduantage alwayes, rather then other-wise; yet not so farre beyond all measure, and proportion,

proportion, as that when he is to make a fleecue, it should fall out to be a cloake, or a mantle.

I will be wary how I Reuerence a man before his equall, or superiour, least I purchase enuy to him, and hatred to my selfe.

Tyberius could not endure that any should be Reuerenced, whilst himselfe was by. The Senate had decreed to grace his mother, with fresh additions of honour to her stile; but hee perceiuing it, laboured with wise pretexts to diuert their mindes from that determination. The rising of her Maiesty, made him mis-doubt the setting of his owne.

Tacitus.

If greatnesse will maintayne her state with Grauitie, shee must not be to pro-

digall of her presence. A Prince in the managings of his Subiects, must imitate the wisdom of his Maker, in the tutoring and governing of the World: He must shew himselfe but seldome in their sight; and neuer but with a Maiesty correspondent to his might.

The King of *Bornye* neuer speakes but to his Wife, and Children; if occasion of enter-course be offered him with others, hee causeth a Gentle-man to speake vnto them through a hole, holding a Trunke in his mouth, through which hee doth convey his answers to their eares, as he did, not long agoe, to the Embassadour of *Spaine*.

There are some Noble men in *France*, that are hardly of  
four

four nobles Rent, that glory  
in saying, *Speake to my ser-*  
*uants*, thinking thereby to  
imitate great Princes; but I  
haue often seene their ser-  
uants so make their profit of  
them, that their folly hath  
openly appeared to the World.

Comines.

This is some what too  
much affected. Howsoeuer  
though, *Maiestati maiore*  
*longinquo reuerentia*; Maiefty  
the more retyred, the more  
admired.

The *Sunne* is seldome loo-  
ked vpon by any; but a *Co-*  
*met* is the amazing object of  
cuer y eye.

Men are by Nature most  
ambitious, and withall pre-  
sumptuous. It is hard for a  
King to free his dignity from  
the danger of popular con-  
tempt.

If the *Lyon* doe but  
E 2 smile,



smile, the *Ape* is ready to plucke him by the Beard. But were their mindes a little better seasoned with the rules and principles of vertue, they would bee more respectful.

There is in *Kings* and *Magistrates* a sacred *Deity*, their Title and claime is in the best tenure, they haue it in *Capite*, euen from God alone, not from Prince or people: *By me Kings raigne, and Princes decree iustice*; (sayth the Spirit of truth: ) I say, to deny that honour, and that reuerence to their person, which their place exacts, is *Sacrilege*.

The *Censors* branded a Citizen of *Rome*, with the marke of infamy, and degraded him from his order, for hauing yawnd a little too

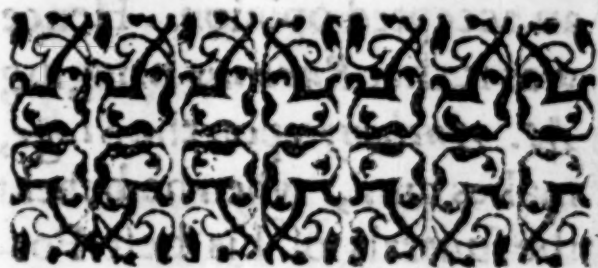
lowde in their Presence. It was not lawfull for a man to laugh in the *Senate* of the *Arcopagites*. And *Vestius* was executed without pro-  
cesse, because hee Rose not to doe his duty to the *Tribune*, as he past along. It is the part of a *Beast* to grow respectlesse of *Authority*; and it is the property of a blocke to bee voyde of *Reuerence*.

There are some that thinke to make themselves esteemed by an affected *Carriage*; and are perswaded that an *Austere*, and *super-cilious* looke, is the onely way to Worke it; but their imagination mooues not in her proper *Sphere*: Their thoughts are *Eccentrique*: Their Opinion is *Extrana-gant*.

The *Asse* may cloath his  
shoulders with the *Lyons*  
*Skinne*, but howsoever he  
conceite, he cannot affright  
the *Woods*; his *weakenesse*  
will at length be thorough-  
ly discouered, and his  
*Hide* must pay the  
forfeiture of his  
*vnadvised*  
*error.*

---

Of



*Of Giftes, and Benefites.*

**T**O say there were nothing so sure as mans own, as what he giues in the hearing of some miserable *Usurer*, that makes his gold his God, his *Counting-house* his *Shrine*, would peraduenture beget no more beliefe then an affected *Paradox*: but with such as are truly generous, and deate not on the burnishe out-side of such glistering clay, it is embraced as



an accepted opinion. Hence was it, that *Rabirius* bringing *M. Anthony* vpon the Stage, makes him, when he beheld the funerals of his best Fortunes, to crye out vppon the Scène; *Hec habeo, quodumque dedi*: Whatsoeuer I haue giuen, that still is mine.

*Alphonfus* King of Sicily, being demanded what he would reserue for him-selſe, that gaue away so many things to so many. *Even those things* (answered he) *which I dee giue*: For whatsoeuer is ouer and above, I deeme not in the number of what is mine.

*Xenophon*  
*Q. Curtius.*

The like hath *Xenophon* reported of his *Cyrus*, and *Curtius* of his *Alexander*, and hence it was, that *Marcial* peraduenture in confirmation of this assertion, did take oc-

casion to frame this witty Epigramme.

*Callidus effracta nummos Fur  
auferet arca*

*Prosternet patrios impia flamma Lares :*

*Debitor usuram pariter, sortemq; negabit,*

*Non reddet sterilis semina  
sacta seges.*

*Dispensatorem fallax spoliabit  
amica,*

*Mercibus extructas obruet  
unda rates,*

*Extra fortunam est, quicquid  
donatur amicis,*

*Quas dederis, solas semper  
habebis opes.*

Lib. 5.  
Epigr. 43.

The subtle Theefe may breake thy  
chest, and steale thy wealth away:  
Prophaner flames thy household  
goods to ruine may betray:  
Both vse and principall likewise  
thy debtors may retayne:

And barren soyle no profite yeelde  
 of all thy fore-sowne grayne :  
 A wanton and a wily Lasse,  
 thy steward may deceiue.  
 Thy selfe the Waues may of thy  
 shiptul fraught with wares bereaue  
 Those fauors fortune cannot touch  
 which to thy friends are showne:  
 That wealth alone thou giu'st away  
 shall alwayes be thine owne.

But that the Barbarous  
*ingratitude* of inhumane *Ca-*  
*nibals* may not frustrate our  
 expectation in this poynt, we  
 must haue a continuall care,  
 that our *liberalities* and *pre-*  
*sents*, be still accompanied,  
 and ordered with discretion.  
 He that where he should not  
 giues too much, shall where  
 hee would, haue too little to  
 giue : 'Twas a witty reason  
 of *Diogenes* why he asked a  
 halfe peny of the thrifty man,  
 and a pound of the Prodi-  
 gall : The first he sayd, might

Felthams  
 Resolues.

giue him often ; but the other  
cre long would haue none to  
giue him. To giue, is not an  
easie and tumultuary action :  
It must be done with choyce,  
and not by chance ; wisely  
and warily, not heedelesly,  
and hastily.

*Henry* the seauenth cou'd  
neuer endure any mediation  
in rewarding of his seruants,  
and therein exceeding wise,  
for whatsoeuer himselfe gaue,  
he himselfe receiued back the  
thankes and the loue, know-  
ing it well, that the affections  
of men ( purchased by no-  
thing so readily as by bene-  
fits ) were traines that better  
became great Kings, then  
great subiects.

*S. Walter  
Raleigh.*

It is a passage full of dange-  
rous encounters, and which  
cannot be auoyded but with  
aduise and caution.



Comines  
pag. 210.

*Lewes* the 11. was very liberall, he gaue to *Clothier* his Phyfition in fūe moneths ſpace 54000. Crownes, beſides the Biſhopricke of *Amiens* to his Nephew, and conferred diuers Offices and Lands vppon him, and his friends; but this was done more for feare then loue, and therefore cannot bee called bounty. *Wiſedome* wil eyther giue to ſuch as are already good; or at leaſt to ſuch as may in time be made ſo. After a long and ripe deliberation, ſhe will chooſe the wortheiſt.

*Her* boſome is open, but not looſe; much may come out of it, nothing fall. *Her* Bouny, though it walke, it wanders not. *Shee* endeauours her ſelfe to this man, ſhee ſeekes to repay that ſame man. *Shee* ſuccours one, ſhe

pitties an other. To some shee giues; to some shee only offers; yet not like an *Italianated* Courtier, that hates to see his kindnesse intertained; to some againe, shee neuer offers nor giues, although their *Wants* require it, because she sees their owne improuidence is such they will not let to want, what ere shee Giue them; and yet other some shee will both Urge and Presse to a kinde acceptance of her willing Proffers. *Multi* (saith *Tacitus*) *silentium & paupertatem Confessioni, & beneficio preposvere*; Many had rather endure their *Powerty* with silence, then by publishing their wants receiue *Reliefe*. *Sero dedit qui roganti dedit*: Those *Benefites* are slowe of foote that come not till I call them.

*Tacitus.*

To *aske*, is a thing both troublesome and wearisome; it is a word that lies *heavily* on the tongue, and cannot well be uttered, but with a bashfull and dejected countenance. I will strive therefore to meete my friend in his wishes, if I cannot prevent him: *Arceflaus* had no sooner discovered the cloaked wantes of his decayed associate, but presently hee conueied a summe of money in uery close and secret manner vnder his pillow, that hee might seeme rather to finde, then to receiue, that which he stood in neede of, and was ashamed to aske.

Meate though but meane, is alwaies comfortable, when the stomacke of the patient is prepared to receiue it; and  
which

water ministred in season,  
doth worke oftentimes as  
powerfull an effect for the re-  
couery of the diseased, as a  
more costly *Receipt*.

It is the manner of the gi-  
ning that lends a glorious  
lustre to the gift: That comes  
not *gratis*, which is purchast  
by importunacie, and violent  
intreaty. There can bee  
nothing more ouer-bought  
then that which costs vs the  
price of so many long-win-  
ded prayers, and tedious sup-  
plications.

The grace of a deed consists  
in the *willingnesse* of him  
that doth it; which cannot  
well bee argued, but by his  
*forwardnesse* to doe it. To  
holde the minde of a man in  
suspence, is but to torture  
it betwixt hope and feare:  
Such as can *temporize* with  
mens



mens expectances, and promise any thing for present satisfaction sake, are not of my garde.

Mart. lib 6.  
Epigr. 42.

*Dilige prestantem, non odi cin-  
na negantem:*

*Sed tu nec prestat, nec cito cin-  
na negas.*

I view the granter with a  
cheerefull eye,

And hate not him that doth  
my sute deny:

But *Cinna* thou, the greater is  
thy blame,

Nor grantst, not quickly, yet  
denies the same.

I had rather my hopes were  
cleane cut off, then so produ-  
ced.

Mart. lib 6.  
Epigr. 20.

*Mutua te centum sestertia  
Phæbe rogavi,*

*Cum tu dixisses, exigis ergo  
nihil.*

*Inquiris, dubitas cantari,  
meque diebus*

*Teque*

*Teq, decem Cracias: iam rog o*

*Phabe, nega,*

I praid thee *Phabus* mee a  
crowne to lende.

When thou replidst, thats  
nothing gentle friend:

With doubts, demurs, in-  
quiries, and delays,

Thy selfe and mee thou to  
torturst many dayes.

Now therefore *Phabus* I be-  
ginne to pray

Thou wouldest deny, and  
quickly say me nay.

*Α' χάρις ἀπαύτως ἀχάρις*

*χάρις.* The *Graces* are all of  
them youthfull *Virgnes*,  
very nimble in their *Moti-*  
*on*, and full of *Spirit*. They  
are not paced either like the  
*Crab*, or *Snaile*. No *Gout*  
is in their feet; no *Pausie* in  
their *Hands*. Their *Wordes*  
are full of *Refreshing*; their  
*Countenance* is *Ioyfull*, and  
like

like the highest heauens alwaies without cloudes : neither their *Tongues* nor their *Eyes*, were euer taught how to *Equiuocate*. They beare about, no faces but their owne. If at any time they appeare either masked or disguised, it is by their keepers enforcing, not of their owne choosing. They are false into the hands of some broaking *Pandar*, that seekes by his malicious practises to deprave their *Breeding*, to *Corrupte* their *Blood*. Of themselves they are *Ingenious*, and no way *Tainted* with any *Base* or *Servile References*. He that is willing to bee principled and instructed by them, shall learne that what hee *Gives*, hee must *Give* freely ; for to stick at this, were to detract  
from

from the grace of his *munificencie* : and that when he *Gives*, he must not thinke on what hee shall *Receive*; for this were sordide, and mechanicall, and of it selfe sufficient to dimme the glesse, and glory of his *Action*.

It is the propertie of a *Usurer* not to let out his monie but for *Interest*; and of his griping *Scribe* not to doe any man a pleasure, till hee bee sure of some consideration.

He that will *Give* aright, must neuer thinke of gaine. The profit, and commoditie, which proceedes from hence, must come vnlookt for, and when the thing that causeth it, is cleane out of the minde of him that did it,

*Munera magna mihi mittis,  
sed mittis in hamo:*

*Et*



*Et piscatorem  
piscis amare potest?*

Thou sendst me guifts,  
but such as baites do proue,  
And can the Fish,  
thinkst thou, the Fisher loue?

Hee must order his *Pre-  
sents* in such manner, that  
they may bee the better wel-  
come, and the more este-  
med, because they come in  
conuenient time, and to  
serue his turne, to whom  
they are directed.

I prize not the *Loue* and  
friendship of a *Chyrurgian*,  
who hauing notice of my  
*Hurts*, doth not withstan-  
ding *Fore-slowe* his com-  
ming, till my *Wounds* bee  
either past *Recovery*, or at  
least recovered by some o-  
ther.

Hee must beware that his  
*Gifts* bee not a charge, and  
burthen

burthen to his friend, rather  
then otherwise; and that hee  
doe not hurt, when hee in-  
tends to heale.

*Quod non argentum,  
quod non tibi misimus aurum,  
Hoc facimus causa,  
Stella deserto tua,  
Quisquis magna dedit,  
voluit sibi magna remitti:  
Tistilibus nostris,  
exoneratus eris.*

*Mart. lib.  
5. Epig. 60,*

That thee no gold  
or siluer we did send,  
'Twas for thy sake  
we did it gentle friend:  
Who great things giue,  
doe looke for great againe,  
Our triffling toys  
shall ease thee of that paine.

He must not send him that  
which is superfluous and of  
little vse.

It were sencelesse ouer-  
sight in any man to present

a maimed Cripple with a  
Corselet ; a strong, limb'd  
Souldier with a Crouch ; a  
Thresher with a Booke, a  
Student with a F Lile.

There must of necessitie  
bee alwaies some euen cor-  
respondency betweene the  
Gift, and the parties abili-  
ties to whom it is Given.

*Non est aptus equis.*

*It hanc locus: ut neq; planis  
Porrectus spatijs,  
nec multa prodigus herbae.  
Atteinde magis apta  
tibi tua dona relinquam.*

Hor. Epistol  
lib. 1 Epist. 7

My land for horie  
is no conuenient place:  
It runnes not out  
in any euen space:  
The fields are barren,  
and the meades are poore:  
Such as of grasse afford.  
but little store.

I leaue therefore

*Atreides* vnto thee

Thy giifts, farre fitter for thy  
felfe, then mee,

Saith *Telemachus* the  
fonne of *Ulyffes*. *Paruum*  
*parua decent*. Offer a begger  
gold, hee thinkes you mocke  
him; giue him a penny, hee  
repaies you thanks. He must  
likewife beware, that while  
hee labours to fend him that  
which may bee pleafing, and  
acceptable, hee doe fend him  
that which may vp-braide  
him with any weakenesse, or  
infirmity

To proffer *Wine* to one  
that is *intemperate*, or a  
*potion* to him that is of a  
ficke and crazy constituti-  
on, would hardly perad-  
uenture bee taken in good  
part.



It is no *Gift* but a reproach in which the Receiuer may acknowledge his defects. He that would interest, and estate himselfe vppon some long intended Trauaile in the remembrance of his friend, must looke that the memoriall which hee leaues behind him at his departure, bee both necessary, and durable.

There are a great many that thinke no longer on the *Giner*, than they haue occasion to vse his *gifts*; their Braines are subiect to the *Symptomes* of a dangerous *Lethargy*; they can no sooner receiue a *Benefite*, but suddainly they forget it; their eye alone is their hearts intelligence: They are like a *Glasse*, that represents no *Obiect* longer then it stands before it.

For such therefore wee must seeke out, that which may be lasting and of some continuance; the sight whereof, may still inculcate the countenance of the Author.

*Extet, hæreat amico meo, & convivat.* Let it be such as may cleave as close vnto him as his shirt, and continually both bed and board with him.

But hee that would not loose the *benefit* of his bounty, must aboue all, take heed hee make not himselic the trumpet of his owne *Benevolence*.

*Qua mihi præstiteris  
memini, semperq; tenebo;  
Cur igitur taceo,  
Posthume, tu loqueris?  
Incipio quoties alicui  
tua dona referre,*

Marc. Lib.  
5. Epi. 38.

*Protinus exclamat,  
dixeras ipse prius.*

*Non belle-quaquam  
faciunt duo, sufficet unus*

*Huic operi: finis,*

*ut loquar, ipse tace.*

*Crede mihi, quamvis ingentia,*

*Posthume, dones,*

*Authoris pereunt*

*garrulitate sui.*

I thinke on thy good turnes,  
and alwayes will;

Then why hold I my peacc,  
thou speakest still?

When I beginne  
to tell them, euermore

Each man cryes out,  
he told vs so before.

Two cannot well do this,  
let one surcease,

If thou wilt haue me speake,  
hold thou thy peace,

Beleeue me, *Posthume*,  
though my gifts delight,

Their

Their Authors prating,  
makes them perish quite.

It is the basest degree of  
baseresse, to enter our *libe-*  
*ralities* vppon *Record*, or in  
a *Kalender*, to *Register* the  
dazes of our good *Deedes*. It  
is for *Triobolary Empiricks*  
to stage them-selues in the  
Market, and recount their  
Cures.

A friend of *Cesars* had *Cicero*  
preserued a certayne man  
from the Tyranny of *the*  
*Toiumvirall Proscription*,  
whome after-wardes hee en-  
forced to exclaime, *Redde*  
*me Cesari*; Prethee restore  
me backe agayne to *Cesar*;  
I had rather vndergoe a  
thousand deaths, than bee  
thus continually vpbraided  
by thee with my life. *Lace-*  
*rat Animum, & premit fre-*  
*G 2* *agens*



*quens meritum commemoratio.* The frequent commemoration of a *Benefit*, doth rack the minde of him that did receive it.

To entertaine a man with faire assurances, and deepe engagements of our word and promise till such time as our owne turnes are served, and then to search occasions of dislike, may wel favour of much subtiltie, but hath no smack at all of any sinceritie. How many Servants did *Henry* the 8 in hast aduance but for what vertue no man could suspect, and with the change of his Fancie ruined againe no man knowing for what offence; To how many others of more desert gaue he abundance of Flowers from whence to gather hony, and in the end of haruest

Sir. Walter  
Raleigh.

burnt them in the hieue; Here is  
*Polcie* without *Iustice*, a *Ser-*  
*pent* without a *Doue*. A sudaine  
 change in him that hath a long  
 time estranged and alienated  
 himselfe from our acquaint-  
 tance, may Minister vs iust  
 occasion to suspect the  
 soundnesse, and sincerenesse  
 of his affection.

*Quel, che ti fa lo,*  
*che non suole,*  
*O ingannato r'ha,*  
*O ingannar ti vuole*

Saith the *Italian* Prouerb.  
*Fronti nulla Fides*, euery mans  
 looke is not the mappe of his  
 true meaning. The *Syrens*  
 song is the Sailors *Wrack*; the  
*Fowlers Whistle* the birds  
*Death*; and the whole-  
 some *Baite* is the *Filbes*  
 bane.

The *Wolfe* hath made him a *Cassock* of a *Weathers* skinne, and thinkes, that vnder the habit of this disguise, he may passe without feare, or danger of discoverie, and conceale the loathed broode of his adulterate thoughts: but let him that loues his owne security, ascribe no credit to the worde of *Darius*, be they neuer so sententious: a man may easily bee prodigall of that which costs him little; *Latet anguis in Herba*; There is a *Canker* often in a *Rose*; and euery *Kindnesse* is not to bee construed as the *Prognostike* of an ingenuous loue.

There is no *Labyrinth* more intricate then the minde of man; it is so full of angles, by-passages, and  
crosse

crosse conueiances that the wisest, and nimblest apprehension cannot but loose it selfe in seeking out the *Center*,

His actions that should direct vs, are oftentimes disguised, as strangely as his words; Hee *Gives* them that outward die, which he thinkes fittest for the closer effecting of his intended projects, and designes, *Entrapulus* shall serue mee for an instance to verifie the truth of this assertion,

*culcanq; nocere volebat  
Vestimenta dabat pretiosa*  
saith the Poet.

If he to mischieue  
any did intend,  
To him still pretious  
garments would hee send.



IT was some what a costly, and vnusuall kind of proceeding, yet such as brought to passe his purpose without discouerie, and gaue his Expectation that contentment, which it lookt for.

*beatus enim iam  
Cum pulchris tunicis  
sumet noua consilia, & spes  
Dormiet in lucem,  
scorta post-ponet honestum  
Officium, unguis  
alienos pascet ad imum  
Thrax erit, aut olitoris  
aget mercede Caballum.*

For now growne proud with  
his gaie cloathes, new waies,  
New plots, new hopes,  
new counsailes he assaies:  
Heele sleepe till noone,

For lust, not caring where,  
or what hee owe  
At length he must,  
his wants will so require,  
Turne Roague, or driue an  
Heerbe.wifes Ass for hire.

The like hath beene the  
practise of these inhumane  
tyrants, that heretofore  
haue made the very earth  
to grone vnder the heauie  
burthen of their crueltie.  
For when once they begun  
to distast the power, and  
greatnesse, whereunto they  
had aduanced their fauor-  
ites, considering they durst  
not for feare of popular  
detraction openly worke  
their ouerthrowe, they la-  
boured to encrease the  
flame of their Ambition.

and honours - that they could, to the intent that ha-  
uing puffed them vp with  
pride, and insolence, they  
might the better worke them  
to a neglect of their depen-  
dencie, and make them slide  
into contempt, or some  
more capitall inconueni-  
ence, whereby afterwards  
they might haue iustler title  
to oppresse them.

Many there are *quos in-  
sidiosa tranquillitate prouectos  
improvisus turbo perculit;*  
whose wofull, and vnex-  
pected shipwracke, after a  
long, but yet deceitfull, and  
deluding calme, may giue  
authoritie, and countenance  
to this vn doubted truth. It  
is reported of *Domitian* that  
*Eum semper impensissime se  
diligere simulabat, quem maxi-  
me, interemptum vellet;* hee  
would

would seeme to loue them most, whom he wished least should liue.

*Nero* dismissed *Seneca* with kisses, and imbracements, when notwithstanding those his faithlesse flatteries, hee minded nothing but his Death.

*Lino Drusus* was accused by a feined friend to be a factious noueler: *Cesar* gaue care to his inditement, yet neuerthelesse inuested him with the *Pratorshippe*; inuited him to his Table: he did so colour his Displeasure, that Hee neyther seemed estraunged from him in counterance, nor changed in VVordes; and when hee might haue stayed the slippery footing of his Youthfull rashnesse, hee chose rather to see him fall by his improuidence.



Sen. Med.  
Act. 2.

prouidence. *Ira qua tegitur,  
nocet*, sayth the *Tragedian*, the  
slowest barker, is the surest  
biter.

Hee that discouers vnto  
me the Anger of his heart,  
shewes that hee hath no  
minde to doe mee any hurt,  
but wisheth I would re-  
fraine his presence, and giue  
way to his distemperature,  
till such time as the heate of  
it were some what spent:  
whereas,

*Professa  
perdunt  
odia vin-  
dictæ lo-  
cum*: Ha-  
tred once  
knowne,  
can hard-  
ly worke  
Reuenge

*Gravia quisquis vulnera  
Patiente & equo motus animo  
pertulit,  
Referre potuit.*

Hee that can temporize  
with those that VVrong  
him, and manage his con-

now and then to cleare himselfe of all suspition, present them with some testimony of a friendly minde, may make what passage he please for his reuenge.

VVho would imagine, that a Countenance so smooth and faire were onely playstered? 'Tis vsuall for men to vayle a wrinckled heart with cerimonious complements, and verball promises; but to apparrell it with the Habite of actuall kindnesse is seldome seene; yet therefore the more to bee feared, because the least suspected.

There can bee nothing lookt for, but duplicitie from him, that hath got the mastery of his lookes, and can smile at that which

French  
Hist.

he that suddainely discouers the imperfectiones, which hee hath, though the World accompt him not very Wise, hee cannot be very VVicked. King *Iohn* of *France* was of so braue and generous a disposition, that hee could not endure the sight of any that displeased him; yet was hee neuer the Authour, or the actor of any base, or beastly cruelty.

As it is agaynst the nature of Loue not to bee violent; so is it agaynst the Nature of violence, not to bee vnconstant.

The fiercenesse of our passions, argues the shortnesse of their continuance; and in those that are of a hore and fiery temper, they are as easily remooued; as they were quickly mooued; their  
anger

anger is like a flaming Bauen that crackles terribly for the time, but presently consumes to ashes.

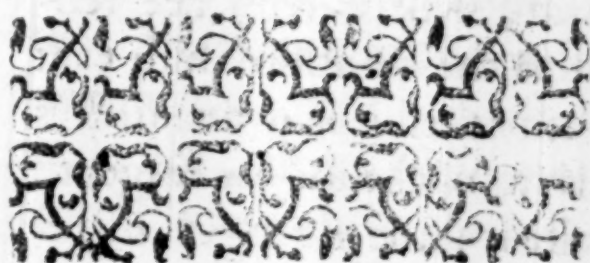
Whereas *Herod* and those prodigious monsters whom I named before, with diuerse others of the like stampe and moulde, that can double-gild ouer their malicious hatred with pleasing Wordes, and plausible apparances; and that can seeme out of a cold, and settled temperature, carelessly to neglect, as it were, the priuy nips and secret Glances of such as vnderstand the course of their disguised proceedings, are oftentimes the wretched and acursed Authors of many dolesfull and dismall *Tragedies*. They Register their discontents in *Sheetes* of *brasse*, and write them with



a *Penne of Steele* ; and how-  
 soeuer they make no shew of  
 apprehending them , yet do  
 they thinke on nothing more  
 than on repaying them. *In*  
*animo reuolvente iras etiam si*  
*impetus offensionis languet, me-*  
*moriam valet,* (sayth *Tacitus* ; )  
 though the force of what of-  
 fends them do seeme to lan-  
 guish, the memory there  
 of is strong and  
 able.

*Tacitus.*

of



*Of Repulses, and  
Denials.*

**I**T is no honesty to produce the hopes of men with vain and frivolous delayes, nor yet civility to cut them off with harsh and Barbarous *Denialls*. The Wise *Physition* doth neuer minister a Potion, which he thinkes will prooue vsauor-ry to the Palate of his Patient, but hee seconds it with something that is more pleasing and Delicious to the taste,

taste, where-with hee relisheth the mouth of him that doth receiue it; and makes his stomacke the willinge to take it, the stronger to retayne it.

A well Complexioned countenance wants not the helpe of artificiall insinuations. Beauty is welcome, wheresoeuer she come; she needes no other Viher then the mildnesse of her owne aspect to procure her passage; but that which is or a counter grayne, and seemes to be defectiue cyther in shew, or substance, must of necessity haue some addition, to giue it complement, and make it passable.

If I cannot therefore satisfie my Friende in one kinde, I will striue to doe it in an other; and make him  
know

know by reall Demonstration, that it was not because I would not, but because I could not, that I did not content him in the former. I will not offer him a Serpent, when he asketh bread; nor will I go about to counsaile him, when I should relieue him. I will not like *Dyonisius*, giue much to him, that will accept of nothing, but nothing to him, that would be glad of any thing. Briefly, I will not, when I suspect his wants, the better to preuent him in his demands, beginne to reckon vp my feuerall debtes, and payments, and with a whispering accent, yet such as hee may easily vnderstand, complayne how weakely I am furnisht for the present to discharge them. They  
are



are formes of *Denials*, which doe a little fauour of inhumanity; yet such as I could better brooke, than those barbarous Interrogatories of churlish Nabal, *Quis est David? aut quis est filius Ishai? Who is David? or who is the sonne of Isha?* Yet, as the Poet sayth, concerning the latter;

*Durum est, Sexte, negare cum  
regaris,  
Multo durius, antequam ro-  
geris.*

'Tis harsh, when thou art askt  
for to deny,  
But harsher farre, before a  
man doe trye.

I would not willingly  
destroy a *Serpent* in the  
*Shell*. If the *Requestes* of  
my friendes bee such as are  
at

at enmity with *Reason*, and hold no correspondency with *Religion*; I will answer him with *Pericles*, that I can satisfie him no further then the bounds and limites of the *Altar* will permit mee. If hee haue the face to *demaund* mee that which is vniust, why should not I like wise haue the *heart* to *deny* it.

*Agésilas*, when his Father would haue inforced him to haue iudg'd a certaine Proceffe, contrary to right and reason, *Father*, sayd hee, *You haue shewn me from my youth, that I should alwayes be pliable to the lawes.* Now therefore I will Obeye you in iudging nothing which is any wayes agaynst them.

*If Vice* haue the boldnesse to *Offend*, why should  
not

not *Vertue* dare to *Repre-*  
*hend*?

There came two men  
to *Theocritus* to borrow his  
*bathing Combe*, the one a  
stranger, the other of his ac-  
quayntance, his answer to  
them both, was altogether  
*Negative*, but somewhat dif-  
fering: *For as for thee* (sayd  
he to the one) *I know thee not*  
*at all*; *And as for thee* (to  
the other) *I know thee but too*  
*well*.

A votary of *Minervas*  
in the Towne of *Athens*,  
when certayne fellowes, that  
had brought some *Victimes*  
to the Temple, intreated her  
to make them drinke: My  
friends, sayde she, I am a-  
fraid it would become a cu-  
stome.

And thus we may with-  
out feare of scandalous im-  
putations

putations, cut short the importunacy of such, as being not knowne to vs at all, or at least, not knowne but for some notable enormity, shall notwithstanding presume to aske vs that, the graunt whereof, may peradventure redounde with losse and hinderance to our selues. As I am not *exuberant*, so I would not willingly be *superb*; As I am not *churlish*, so I would not be *childish*:

*Est inter Tanaim quiddam  
socerumq. Viselli.*

As I cannot frowningly repell a reasonable request; so I will not bashfully consent to that which is otherwise. If the desires of my friend be such, as may both prejudice mee, endanger him, and pleasure neyther:



I will labour to dissuade him from them; but howsoever, I will not yeeld vnto him in them. *Exorari in perniciem rogantium sana bonitas est*: It is a cruell kinde of curtesie, to condescend to any thing that may bee dangerous and hurtfull to him that askes it.

If I doe a good turne to any man, it shall bee such, as I thinke will neuer turne; and what so euer is not of this straine, cannot proceede but from an affable and soothing kinde of hatred. I will not giue him money to maintayne a *Curtesan*, because I will not make my selfe an accessory to his crime. He shall neuer haue occasion in colder blood; and when the heate of his distemperature shall bee alayd,

layde, to exclaime agaynst me, and say; *Ille amando me occidit*, There is the man, whose louing and kinde affection hath wrought my vtter ouerthrow and ruine. I will shunne the Patronage of such vnseasonable indulgence, and giue nothing to any which my selfe might be ashamed to aske of an other.

I will not offer much to him that sues for little. It was an errour and a madnesse in *Alexander* to force a City on a Souldier, that thought himselfe too weake and base for so high a Fortune. A low-built Spirit will easily belecue, that he which goes about to over-charge his hopes, would willingly discharge them; and that to proffer him more than e-

mer he desired, were but a subtle kinde of practise, to make him sayle of what he had deserued.

The glory of *Humility*, *Christ Iesus*; when he came to wash the feet of his Disciples, hee was repelled by *Simon Peter* in a three-fold manner. First, by an interrogatory reprehension; *Κύριε, σὺ μὲν ἵκεως τὰ πόδια;* *Lord, dost thou wash my feet?* Secondly, by an absolute Negation; *Οὐ μὲν νίψας αὐτὰς οὐτὸν αἶνεα;* *Thou shalt never doe it.* And lastly, by too liberall, and free a grant: *Κύριε μὴ τὰς αὐτὰς μόνον,* &c. *Lord not my feet onely, but my hands, and my head also.* And I know not if in this latter his opposition, were more relenting than in cyther of the former.

Vnwillingnesse can alter her fashion, and disguise her habite as often as shee please. She is neuer unprouied of excuses.

*Antigonus* hath an euasion at all handes. If the *Cynike* aske him a penny, *κ' βασιλικὸν τὸ δῶμα*; *It is not a gift for a King*; if a pound, *οὐ κυνικὸν τὸ λῆμμα*; *It is not an Almes for a Beggar*, when indeed he might haue giuen a penny as to a Beggar, a Pound as from a King. I cannot but wonder much at that which Histories report of *Titus* the sonne of *Vespasian*, that hee neuer suffered any man to depart with discontent out of his presence.

A Prince that doth exceed in grants, shall find his subiectes exceede in their de-



maunds. Men fashion not themselves (in these dayes) by reason, but example. They neuer looke on what they haue receiued, but continually fixe their minds on what they may receiue. The easie purchasing of one suite, is but a motiue to the setting forward of an other. And where is the *Exchequer*, that can afford contentment vnto all?

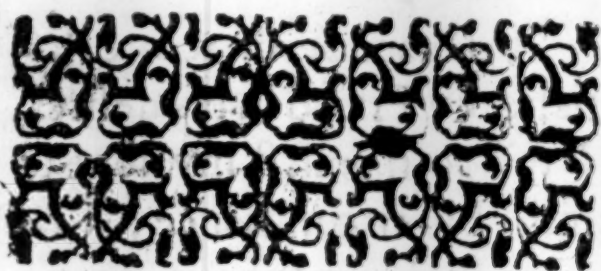
*Quod cunctis tribuat, non habet arca Iouis.*

It was nothing else but the sweetnesse of his conuersation, that did correct the bitter and malignant quality, which all *Denialls* and *Repulses* are wont to carry with them.

If I cannot therefore sa-  
tisfie my Friend in his desires,  
I will so manifest my loue to  
him by circumstance, that  
hee shall neuer haue occa-  
sion to taxe mee  
of vnkind-  
nesse.



H 4 Of



*Of Reprehensions, and  
Reproofes.*



His World is nothing else but a retiring place for all infirmities ; the most things that are in it, are perfectly imperfect ; and the best things but imperfectly perfect. It is *Casa d' Iddio*, a house of Charity erected by the hand of Heaven for the recourse of weaknesse. All that are in it, are eyther mad or maimed ; diseased or distempered ; there is not one amongst

mongſt vs absolutely ſound. Our eſſence, and exiſtence, is in it ſelfe but an vnequall mixture of crazy and ſickely qualities. We are altogether defectiue in our functions, and ſayle exceedingly in the performance of our operations. It is frailty that ſupplies our beeing both with matter and forme; hee therefore that is moſt vpright in his proceedings, may at ſometimes ſtumble, if not fall.

There are ſome that offend, but know not their Offence; ſome that knowe it, yet let not to proceede in it; and ſome agayne that will not ſeeme to know it, becauſe they are aſhamed to confeſſe it. Correction therefore is neceſſary to reforme our ignorance; to remoue our  
H e                      baſh.



bashfulnesse, and to prevent our perseuerance. But then it must not proceede from any passion of the minde, but from a compassion of the heart. I prethee (sayd Plato to Spensippus : ) Doe thou correct my seruant, for I am angry. It must be done with the spirit of *mildnesse*, not of *madnesse* ; of *love* and *lenity*, not of *choler* and *seuerity*. And that wee may the better preuaile in this so charitable an action, wee must first of all vouchsafe a little now and then, to turne the discussion of our iudgement from outward obiects to these that are within; we must take a diligent suruay of our owne weakenesses, and consider well if our selues be no way tainted with the contagion of those corrupt

rupt affects and putrifactions, which we obserue in others;

*teipsum*  
*Concede, numqua tibi vitiorm*  
*insenerit olim*  
*Natura, aut etiam consuetudo*  
*mala.*

It is hard, when he, that cannot order his owne life, shall be made the Iudge of an others. He must forme himselfe, that would reforme his friend. It is impossible for any man to discern aright the moare which is in his Brothers eye, when there is grauell in his owne. The hand can neuer cleanse the body, vnlesse it selfe bee cleane. First, therefore Physicion cure thine owne ill; and breake not out into passion agaynst intemperancy,

rancy, when thou thy selfe are more *antemperate* than any: Glory not like an Hypocritical *Pharise* in the tuisfilling of the Law, when thou dishonorest God, by nothing more, than by the *transgression* of the same:

*Juven lib.*

*Castigas turpia, cum sis  
Inter Socraticos notissima  
fossa Cynados.*

Thou that *Rebukest* others for adultery, abstayne from it thy selfe; and thou that hatest *images*, commit not *Sacriledge*: Such as cannot disguise their imperfections, nor blaunch their errors with some shew of purity, as they are gently to be pittied, so are they generally to be pardoned:

*Hic furor ipse*

*Dat*

*Dat veniam* their owne  
weaknes doth sufficientlie  
excuse them.

*Sed peiores, qui talia verbis  
Herculis inuadunt,  
& de virtute locuti  
Clunem agitant,*

But they are worse, that stout-  
lie such vpbraide,  
Or Giantlike with swagge-  
ring tearmes invade,  
And whilst they speake of  
what is good and iust,  
Practise the motions of lasci-  
uous lust.

But if hee bee not for the  
present the subiect of those  
infirmities which hee dis-  
cernes in others, let him call  
to mind, if heretofore hee  
were not; and as then hee  
would willingly haue recei-  
ued



used helpe from others, let him bee now as forward to afford it in the like proportion to others; let him not scorne the lamenesse of his friend, but graunt that pittie, which hee sought for then; let him make it his owne case, and handle the vlcerous inflammations of his Neighbour, as nicely, and with as much respect as hee would his owne.

But if he bee not polluted in the like kind; nor neuer was; let him thinke with himselfe, time is not so farre spent, but hereafter hee may be. We are all of vs the children of corruption and as the Mimike saith, *Cuius accidere potest, quod unquam potest*; that may happen to euery man; which can happen to any.

Securitie

Securitie is not a creature of this world. Our *Life* is nothing else but a *Temptation*. There is often-times in men an *Ebbe*, and a *Flow*; a reciprocal change, and alteration both of humors, and qualities. Their mindes are subiect to the accessions, and intermissions of a *Tertian*; sometimes they growe from bad to good; sometimes againe they fall from better to worse. It is saide of Saul, *Non erat melior illo*, there was no man like him among all the people; yet in a little space hee became a reprobate: *David* was a man according to Gods owne heart, yet fals into the sinnes of *Murder*, and *Adulterie*.

1 Sam. 24.

*Peter* was a Disciple, and Apostle, so farre in loue with

with his Maister, that hee promised to follow him to the prison, to the death, and neuer to bee offended by him, neuer to deny him; yet a maide sedceth him; hee renounceth him; hee forswears him, hee detests him.

A Fit Foundation for the Church to be built on, whom the breath of a Silly damsell, shall thus make to deny his Master.

Let no man therefore in regard of his owne strength triumphantly insult ouer the imperfections of his weaker friend, but with modestie seek to reduce his wandring feet into the way. *Ne gloriemur accinctus, aequae ac discinctus.* Hee that perswades himselfe he stands, let him beware hee doe not fall.

1. Kin 20. 11.

But if he doe not labour

of

of the like infirmities, nor  
 euer did; nor yet is like to  
 doe; let him consider if the  
 partie that merits *Reprehen-*  
*sion*, as hee may be taxed for  
 his deficiencie in some  
 things, many not bee like-  
 wise praised for his proficien-  
 cie in other some; and for  
 those good parts, which hee  
 hath deserved, be borne with-  
 all for such as hee wants.

*amicus dalsis, ut aquum est*  
*Cum mea compenset vitij bona,*  
*pluribus hisce,*  
*Si modo plura mihi bono sunt,*  
*in clinet, amari*  
*Si volet.*

The *Reprehensions* wher-  
 with Emperours, and wise  
 Commanders haue heere-  
 tofore bin accustomed to  
 note the factious and rebel-  
 lious



Tac. Annal.  
lib. I.

Tac. Hist.  
lib. I.

Apocal.  
cap 2.6.

lious contumacie of their Souldiers haue alwayes bin enter-wouen with many praises, and approbations of their former merrit. *Tu tot perliorum socia, tot premijs aucta*, saith Germanicus, to that seditious legion, which was the principall cause of all those troubles, and commotions in Pannonia. *Nimia pietas vestra*, saith Otho likewise to his tumultuarie Souldiers, *acrius quam consideratus tumultus hosce excitauit*; your ouer-kind affecti- on hath more eagerly, than aduisedly excited these disorders.

Yea God himselfe intending to reprove the Bb, of Ephesus, tels him, that hee had abandoned, and for- gone his former charitie; but thou hast this in thee

saith

saith hee, thou hatest the do-  
ings of the *Nicholaitans*,  
which I likewise hate. *Ad*

*reprehendenda aliena facta  
aut dicta, ardet omnibus ani-  
mus; via satis apertum os, aut  
lingua prompta videtur, quae  
meditata pectore euolat.* saith  
*Salust.* Wee runne with o-

pen mouths to *Reprehende*  
the sayings, and the deedes  
of others; and thinke our  
tongue too backward in vt-  
tering what we haue concei-  
ued; but if we did descend  
some times into our selues,  
and not alwaies fasten our eies  
vpon the waller, which han-  
geth at his backe that goes  
before vs, wee might perad-  
uenture find a means to cure  
our selues of this intempe-  
rancie. The minde of man is  
of a weake, and tender consti-  
tution, wee must take heede  
we

*Salust.*

wee do not chafe it, but feele and handle the wounds of it with dexterity.

Let vs obserue but with what modestie Christ in the fourth of *Iohn* doth worke the woman of *Samarita* to a free confession of her fault, and afterwards how discretely hee reprocues her :

*Iohn* 4.18.

*οὐκ ἔστι σοφὸς ἰσχυρὸς, &c.* Thou hast had fine husbands, and hee whom thou now hast is not thy husband : and with what art hee brings the two Disciples of *Emma* to bewray themselves ; *οὐκ ἔστι σοφὸς ἰσχυρὸς, &c.* Wee beleened that it was hee, that should deliuer *Israel* ; and that howsoever hee rebuked them sharply, O ye fooles, and slowe of heart ; hee doth at all hands alleage his reasons, *ὁρᾷμεν αἰτιώμεθα. &c.*

*Luk* 24.21.  
25.27.

*Beginning*

*Beginning from Moses,  
and from all the Holy Pro-  
phets.*

Lastly, how after hee  
had *reproved* his Disciples  
for sleeping, whilst hee him-  
selfe was praying in the  
Garden, hee doth immediat-  
ly vpon it excuse their er-  
ror; *The Spirit* (saith hee) *is*  
*willing, But the flesh is*  
*weake*; whosoever therefore  
would reclaime his friend,  
and bring him to a true, and  
perfect vnder-standing of  
himselfe, hee must neuer re-  
prehend him, but hee must  
quote his reason, and second  
it with the sweetnesse of some  
kinde and friendly consol'a-  
tion.

He must not doe it pub-  
likely and before such as  
peradventure would but  
entertaine them-selues with  
laugh-



laughter, to the great disparagement of his sufficiency.

That man is not to be blamed which shunneth to make the *Vulgar* his Confessor, for they are the most vucharitable Tell-tayles that the burdened earth doth suffer.

An open admonition, is an open disgrace. Hee that doth it, I account him no better than mine enemy; hee seekes not to correct my passions, but to please his owne. Hee must auoyde all rashnesse of Words, all harshnesse of Voyce. Hee must temper his vinegar with Oyle; and when he hath giuen the stroake, apply the Balme: In vs it is a part of charity: In Ministers a poynt of duty.

There

There was placed by Gods appoyntment in the *Arke* of the Couenant, the *Rod* of *Aaron*; a *Pot* of *Manna*; and the *Tables* of the Law, to shewe vs, that the Minister, who indeed is rightly called, is nothing else but the *Arke* of GODS Testament, should haue in him the *Manna* of pleasing consolation for the Good, the *Rod* of Correction for the VVicked, and the *Tables* of the Law, that is the *Tables* of Vnderstanding, and discretion for all. *Salomon* to instruct vs in the like, caused both *Lyons*, *Oxen*, and *Cherubins* to be engrauen vppon the *Bases* of the *Temple*.

*Lyons* to signifie vnto vs the *Seuerity*, which a Minister is to exercise agaynst the

1 King. 7. 29

the bad ; *Oxen* to denote the *mildnesse*, where-with hee ought to practice such as are good ; *Cherubins* to expresse the *Knowledge* that should accompany his wordes to make them pleasing , and profitable to all.

To reprove a man in the height of his passion, is to call a Soldier to counsaile in the heat of a battle: let the combat slacke and then thou mayest expect a hearing.

To a heart fully resolute, Counsaile is tedious , and Reprehension lothsome. It will not bee amisse therefore to giue him leaue a little to vent his heart , and then to set vpon him , when hee is more calme , more capable of reproofe. If contraries encounter , the conflict must

needes

needes be very dangerous. There can bee no agreement betweene *Cesar*, and *Pompey*, but one of them must vayne: If a house bee on fire, wee seeke not so much to quench it with water, as by pulling downe the next, to make the want of fuell diminish the flame. But if a superiour, or a Magistrate shall perceiue one that is vnder his commaund, and iurisdiction, ready to plunge himselfe into some vile Extreame, hee may boldly threaten and reprocue him. One Passion doeth often cure an other. A gentle potion workes but a weake effect in a strong body. It is in finnes, as it is in soares, some cannot bee cured but with Corsiues; nor some amended but with menaces;



the way to ouer-rule them in their disordered motions, is to ouer-awe them.

*Argue sapientem, & diliget te*; Correct a wise-man, and hee will loue thee; but hee that is voyde of vnderstanding, will laugh thee & scorne.

To *Reprehend* a Foole, is to cast *pearle* before *Swine*; hee knowes not the *Benefite* of *Correction*, and therefore he refuseth it; but alas, it happeneth to him thereafter.

*Adam* and *Eue*, because they did repleie when *G O D* reprooued them, their punishment was greater than it should haue beene. Hee cursed *Caine*, because hee kickt agaynst him, when hee sayd *Namquid ego sum custos fratris mei*? Am I my brother

kee

keeper? Hee chased *Saul* out of his presence, because he contradicted *Samuel*; but pardoned *David* because hee yeelded to the *Rebukes* of *Nathan*.

And *Christ* when hee saw how patiently his Disciples did submit themselves to his *Reproofes* in the twenty sixt Chapter of *Mathew*, *Dormite iam, & requiescite*; now sleepe, (sayth hee) and take your rest.

The *Reprehensions* of a friend, are like sweete balls, where-with hee washeth away the spots, and staynes of sinne from out our soules: There is nothing that brings vs to a truer knowledge of our selves. It is an *Axiome* in Philosophy, that *Posito sensibili super sensarum non fit sensus*; there can be no sense,

sense, vntlesse the Object bee some-what remooued from the Instrument. Wee can hardly see those imperfections, and defects, which harbor in our owne bosome, but others may easily discern them.

A iust reproofe is like the *Rod of Aaron*: if wee hold it in our hands, it flourisheth; that is, if we esteeme of it, it doth vs good; but if we cast it on the ground, it becomes a *Serpent*; that is, if we neglect it carelessly, it doth increase our fault, it multiplies our sinne. In all thy reprehensions, or reproofes, haue a care thou meddle not with a nest of *Hornets*, they will sting thee: take thou heed of awaking a sleepey *Lion*, least thou repent thy vnadvised error, the diseases of great  
ones

ones are *Noli me tangere*, It is no touching of them. Princes do rather pardon ill deeds then bad words. *Alexander* the great, forgaue many sharp swords, but neuer any sharpe tongues, no though they told him truely of his errors.

*Henry* the fourth of *France*, had his heart more inflamed agaynst the Duke of *Byron*, for his ouer-bold and biting taunts that hee vsed agaynst him before *Amiens*, then for his conspiracy with the *Spaniard* or *Sauoyan*: For hee had pardoned a thousand of such as had gone farther, and drawne their swords agaynst him.

Sir *Walter*  
*Raleigh*.

The contemptuous Wordes that Sir *Iohn Perrot* vsed of our late *Queene Elizabeth*, were his ruine, and not the



counterfeite Letter of the *Romish* Priest produced agaynst him.

So fared it with some other, greater then hee, that thereby ranne the same, and a worse Fortune presently after.

Sir. *Walter*  
*Raleigh.*

And certaynely it belongs to those that haue warrant from God, to reprehend Princes, and to none else, especially in publike.

If Vices haue attayned to their full strength, and stature, and consist not so much indiuidually in some, as generally in all, I should thinke it better with *Tiberius*, to passe them ouer with a Sponge, then by painting them out with a pencill, *Hoc assequi, ut palam fiat, quibus vitis impares sumus*; make the world a wit-  
ness

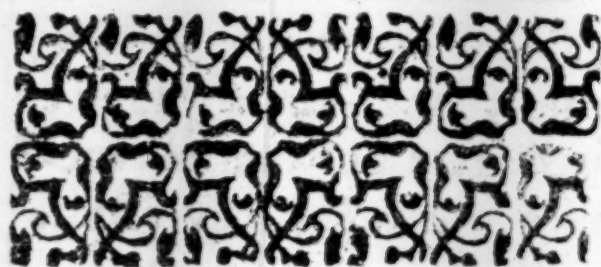
nesse of our owne weake-  
nesse , and withall shewe  
such as are our mortall ene-  
mies , how they may assault  
vs with aduantage to  
themselves, and  
preiudice  
to vs.

---

I 4

Of

---



*Of Iniuries, and  
Indignities.*



*Rue Valour* is not head-strong; *Obstinate* opinions are not of her company; nor *self-will'd* resolutions of her counsell: She stands not vpon termes of honour and reputation with her Fortune, but willingly treads the path to which necessity doth drue her. *Shee* discommends that courage, which rather then strike say'e, would perish in the *storme*: Her met-  
tle

tle is more pliable then so ;  
shee had rather *Bow*, then  
*Breake*. If her passage bee  
so *Low*, that shee cannot  
*through* it *upright*, she will  
not let to *stoop* ; and when  
a Tempest threatens her  
with shipwracke, she delays  
not to cast out some-thing,  
to secure the rest. If her  
designes succcede not *one*  
*way*, she assaies *another* ; and  
thinkes it better to *loose* a *lit-*  
*tle*, then *indanger* all. She will  
not like *Aesops* dog, for gree-  
dinesse of the shadow, forgo  
the substance.

The *Beaver*, when he  
heares the Houndes, hee  
knowes for what they *Hunt*;  
and immediately to *Secure*  
his *Skinne*, he biteth off his  
*stones*. *Nature* hath taught  
both *it* and *vs*, how to pre-  
serue our selues ; and who



can taxe her preceptes, as deficient.

That Spirit is prodigious, which rather then shake hands with inconuenience, would cast it selfe into the iawes of danger. The French King *Francis* the first, wisely considered, that it was lesse dishonour to dis-lodge his Army from *be Landersey* in the darke, then to be beaten in the light.

S. Walter  
Raleigh.

It is the part of a wise man to make a *Vertue* of *Necessity*, and with a setled countenance, to swallow downe vpon an yrgent extremity, the bitter potion of *indignity*. If, when the windes do storme, hee cannot harbour where hee would; hee will anchor where he may.

*Augustus* had aduanced *Agrippa* to so hye a *Sppeare*,  
that

that as *Macenas* most wisely did aduise him, hee must eyther put himselfe vppon the Dice by killing him, or bee content to take him for his sonne in Lawe, which could not but much obscure the splendour of his imperiall Maiesty. His beginnings were so base, and discent so meane, that *Caligula* was wont to deny him to be his mother *Agrippinas* Father; and to affirme that *Augustus* had incestuously begot him vppon *Iulia*, rather then hee would acknowledge himselfe to bee his Grand-childe; yet *Cesar* to free his Crowne from checke, subscribes to his demaunds.

Led with the like respects was *Alphonso da Este*, Duke of *Ferrara*, when hee tooke  
to

to wife *Lucretia Borgia*, the Daughter of *PP. Alexander the VI.* Her brother *Valentine* most greedily hungered after his dominions; hee had no choyce, but eyther he must marry her, or marre himselfe. There is courage euen in retreat; and to be valourous is not alwayes to be venterous. It is the observation of a good man of Warre. *Si certamen quandoq; dubium videatur, tacitam miles arripit fugam: Fuga enim aliquando laudanda,* which must bee vnderstood in this sort. If a Generall of an Army, by some vnprosperous beginnings doubt the successe, or finde his Army fearefull and wauering; it is more profitable to steale a safe Retreat, then to abide the uncertayne event of Battaille.

The

The *French* in a Battle before *Moncouter*, Standing vpon their Reputation, not to dislodge by night lost their Reputation indeede by dislodging by day, and were enforced to Fight vpon great disadvantage, but *Spinola* tooke a better course in his retreat from *Burgen*.-*oxp*-some, hee made vse of former presidents, and so saued himselfe and all his Army.

Sir. *Walter*.  
*Raleigh*.

A generous and heroicke spirit will yeelde to Fortune, as he sees occasion. Hee will not strue to swim against the waue, saile against the winde. The greatnesse of his mind giues place to the weaknesse of his meanes: when hee cannot what he would, he wils but what hee can: and thinks those plots and counsels to be



be best, which though they be inglorious, and want that lustre, which prosperitie might lend them, are yet conuenient to bee followed in regard of circumstance.

*Non sumit, aut ponet secures,  
Arbitrio popularis aura.*

Hee feares not the adulterate Censure of a senselesse multitude.

That *Bellua multorum caput*, which like so many Dogges barking at those they know not, and as it is their custome to accompany one another in their clamours.

Nor doth hee care how proposterously the vulgar comment vpon his proceedinges. Let them conster his meaning, as they will whither they take it with the right hand or the

the left, hee is still the same.  
Hee will not bee ashamed to  
*Blasse*, when hee sees there  
is no hope of *Attaining* to  
the *Marks*, by running right,

K. *Charles VII.* to work  
a reconciliation betweene  
himselſe and *Philip* Duke  
of *Burgundie*, his home-borne  
homager, did thinke it no  
disparagement to his per-  
son, considering the ſtate  
of the preſent, to ſend vnto  
him the Lord high *Conſta-  
ble* of *France*, the *Chancel-  
lor*, the *Marſhall* and diuers  
others of his *Peeres*; who in  
the name of the King their  
Maſter, before a great af-  
ſembly demanded pardon  
of him, for the death of  
*Iohn* of *Burgundie*, his ſat-  
ther, excuſing the vileneſſe  
of the fact, vpon the vnad-  
uiſedneſſe of their Prince;  
who

who thereupon pronounced before them all, that for the honour which hee bare to God, and the compassion which hee had of the people, hee was content to pardon him. This degrading of his dignity, was the raising of his estate.

The difference betweene the *Duke* and him, was a blot which the *English* plaide vpon. He knewe that if they entered vpon it, hee might bid farewell to the gaine. And therefore well and wisely were all meanes embraced, that might afford him any meanes to auoide it.

*Annal. lib 6*

*Eueriorei familiaris dignitatē,  
ac famam preceps dat,  
saith Tacitus. There is no  
Worship, where there is no  
Wealth?*

*Wealth* ? *Honour* depends not vppon *Fortune* but in her *Transcendent*. *Respect* is neuer to bee found, where there is no *Revenue*. The *Reputation* of a man is grounded on his *Rentes*, and from the quantity of his *Coin* proceeds the quality of his *Credite*. Where *Honistie* therefore is not offered *Violence*, nor *Pietie* en forced to complaine of *Preiudice*, a man may lawfully, and without feare of any scandalous or ignominious attaint, mortgage his titles, to redeeme his state; for being peaceably posselt with this, hee may easily recover the other.

If an *Injury* bee offered mee by my *Superiour*, I will receiue it, and returne him thankes. To take notice of



of it as a wrong, is to invite him to do it again. I wil shadow my discontents with smiles when they proceede from those whose fortunes are higher by many stories then mine owne. *Facient iterum, si se fecisse crediderint*, saith *Seneca*. And what auailes it the *Lambe* to haue the better cause, if the *Wolfe* haue the stronger teeth?

*Justice* is ouer-awde by *Violence*; *Greatnesse* takes *Pleasure* in oppression; nor can poore *Innocency* finde a *Counseller* to pleade her cause against the *Mighty*. Tis madness to *Kick* against a *Thorne*, to *Spurne* against a *Stone*. Hee that shoote at the *starres* may hurt himselfe, but not endanger them. I will shunne their anger therefore like a storme,  
but

but yet so warily, and with so good aduise, that I may not seeme to doe it.

One part of *Security* consistes in this, not to professe the seeking of it. This fearefull auoiding of a thing in ferres a secret taxation of the same; and to decline from any man ypon suspicion, is nothing in effect but to accuse him. Hee must bee therefore very circumspect, that goes about to settle his owne safty. If the ruine of it bee threatened from the Cloudes, opposition is vaine; and to expostulate is very doubtfull. The earthen *Pipkin* when it encounters with the *Brazen-pot*; must neuer hope for other then a *Tragicall Catastrophe*; and hee that contesteth with the mighty cannot

cannot but bee the fatall  
subiect of a bloudie Scene.

If an *Affront*, bee done me  
by an *Equall*, I will *Confront*  
it with a more open Spirit.  
*Veterem ferendo iniuriam in-  
uitas nonam*; saith the Mi-  
mike. To Pocket vp one  
wrong, is to *Akure* an other.  
*Malice* delights to set her  
foote vpon the throate of  
*Mildenesse*; and *Insolence*  
is not ashamed to trample  
on the necke of *Patience*.

The *Asse* doth neuer want  
a *Buriben*; because hee ne-  
uer denies to *Beare* one. *Al-  
cibiades* reports of *Socrates*  
his fellow Sou'dier, that af-  
ter the discomfiture of the  
armie, hee found him in the  
*Rereward* of those that  
*Fled*, marching his ordina-  
ry pace; and viewing friend  
and foe with such a counte-  
nance

nance, as encouraged the one, and signified to them that hee would not part with his bloud but at an honorable rate to whomsoever should attempt the purchase of it; and by his fearelesse neglect of them, hee saved himselfe.

Men doe not willingly fasten vpon these. They leaue the *Lyon* to pursue the *Hare*. There is nothing betraies a man so much to danger, as an inconsiderate desire to auoide it. We must take heede, that our feares bring vs not within the compasse of contempt; & *ne dum nolueris calcari, videamus posse calcari*; and that whilst wee are vnwilling to bee troden on, wee shewe not misch'efe the way to tread vpon vs.

There



There are many that in nature are like the *Nettle*; if thou *Touch* them fearefully they *Sting* thee; but if thou *Handle* them *Roughly*, thou depriest them of that *Offending* and, *Hurtfull* qualitie.

If such as are below mee labour to *Disgrace* mee, I will neglect them, and like the Noble sorte of Beasts, that are not mooued with the Barking of lesser Curs; I will onward still; and scorne either to change my path, or alter my pace. Hee that complaines of *Wrong*, disableth himselfe; and giues in derogation of his owne sufficiencie and worth, a wealthy argument of superiority in him that did it. For to *Grieve* that hee had the *Worst*, is nothing else but

but to *Grant* that he was the *Weakeſt*.

Witneſſe that common Prouerbe or ſaying of our owne, which without exception affirmes, that ſuch as thoſe, goe alwaies to the wall.

The end, and ſcope of an *Iniurie*, is to affect with ill the perſon of a third. Wiſdome preuents the effect thereof in hers. Nothing is ill to them, but that which is diſhoneſt; and as for that, it neuer quarters, where *Vertue* keepes; it neare preſumes, where *Pietie* preuailes.

Hee that is throughly ſetled, and compoſed in himſelfe, *Mooues* in ſo high an *Orbe*, and at ſo far a diſtance from the earthy boſome of malicious, and ill-diſpoſed

posed men, that their vnfauoric belchings, and exhalations cannot possibly annoy him. *M: Cato*, when a certaine fellow that vnawares had strooke him in the bath, came afterwards to giue him satisfaction, I remember not (said hee) that I was euer strooken: Hee thought it better, *non agnoscere, quam ignoscere*, not acknowledge then to forgiue.

And when *Lentulus* had spit in his face, as hee was pleading, hee wipte it off, and said, hee would maintaine such were deceiued, as did deny that *Lentulus* had a mouth.

*Socrates* receiued a blow vpon the head, and said no more, but that it was great pittie, men did not knowe, when

when they should need a helmet. Here Discretion sat as *Lord Keeper*, and as a *Judge* did moderate their affections. They found no fault with these indignities, because they did not feele them.

Their mindes were eleuated a pitch above the reach of *Contumely*. The abuse of their person did no more offend them, than the violating of an *Image* doth indanger the *Deity*.

I neuer loued those *Salamanders* that are neuer well, but, when they are in the fire of contention.

I will rather suffer a thousand wrongs, then offer one. I will suffer an hundred, rather then returne one: I will suffer many, ere I complaine of one, and indeavour to right it by contending. I

Dr. Hall.



haue euer found that to strue  
with my Superiour, is furious  
with my equall, doubtfull;  
with my inferior, sodide and  
base, with any, full of vn-  
quietnesse: 'Tis the onely va-  
lour to remit a wrong, and  
the greatest applause,  
that I might hurt  
and would  
not.

OF



## Of Temptations.

**M**AN'S life is  
a continuall  
Warfare. Like  
an *Irish* Sea,  
wherein there  
is nought to be expected, but  
tempestuous stormes, & trou-  
ble-some waues. He cannot  
passe from the *Wombe*, to the  
*Cradle*, but one or other of his  
enemies will still assault him.  
There is no Country but can  
yeeld a *Pharaoh* to destroy  
him : no clime but can af-  
ford a *Herod* to pursue him :

Job. 5. 6.

*Nascitur ad laborem: sicut avis ad volandum:* It is as naturall for him to suffer hardnesse, as it is for a *Fish* to *Swimme*, or for a *Birde* to *Flye*. His Birth is but as entrance into this life, where in the sight of Heauen, he must endure for a *Triall* of his *Valour*, the furious shooke of many fierce incounters. And whilst hee sojournes in this *Campe*, he must not hope for any *Holy-day*: His trauayles can haue no rest; his labours can haue no end. The hatred which his aduersaries beare him, is so great, that hee must neuer looke for any peace, for any truce, or *interim* at all.

If hee sound not an *Allarum* in his owne tents, he shall heare the summons to a dangerous Conflict from the

the midst of theirs. He must neuer therefore bee vnarmed, but stand continually vppon his *Guard*, with the *Shield* of *Faith* in one hand, and the *Sword* of the *Spirit* in the other. For it is not with *Flesh* and *Blood* alone, that he must *wrestle*; but with *Dominions*, *Principalities*, and *Powers*; with *worldly* *Gouernors*, and with the *Prince* of *Darkenesse*, that worketh in the Children of *Disobedience*. Nor is the reward which is propounded (by the *Spirit* of *Truth*) *Corruptible*, that he should grow carelesse; but a *Crowne* of immortall *Glory*, which GOD himselfe hath prepared, to beautifie there-with the *Temples* of the *Conquerour*. There is no man that shall enioy it, but he that *Combat<sup>s</sup>* as



## Of Temptations.

he ought to doe; sayth *Paul* to *Tymothy*.

The skill of a *Pylot* is unknowne but in a *Tempest*; the *Valour* of a *Captaine* is un-seene, but in a *Battle*; and the worth of a *Christian* is un-tried, but in triall and temptation.

We presse the *Grape*, for to expresse the iuyce; and when we buy or cheapen an earthen *Vessell*, wee knocke vpon it with our hands, and iudge of the soundnesse of it by the sound.

This *Earthly Globe* is but a *Theater*, on which the *Lord* hath placed vs, to get some prooffe from hence of our sufficiency. *Death* will assaile vs; the *World* will entice vs; the *Flesh* will seeke to betray vs, and the *Devill* to deuoure vs. But let

not this deiect our spirits.  
Let vs consider that the King  
of Kings is our Spectator,  
and that his sonne, our onely  
Lord and Sauour *Christ Ie-*  
*sus*, hath already vndergone  
these tryals for our incourag-  
ment. Hee hath marched  
vppon the bellies of our ene-  
mies, and vppon their heads  
erected the trophies of his  
Victories. He hath pluckt  
the sting out of the mouth  
of Death; she is not now so  
dangerous as shee hath bin.  
The way to shunne the vio-  
lence of her fury, is to  
strip our selues of Worldly  
pleasures, and to offer her  
the Combate euen in our  
shirts. She is like a Pyrate,  
that neuer sets vppon a Ship,  
but when there is hope of  
spoile.

*Job* wooed her in his mi-

fery, but then he could not winne her: VWhereas the Rich man in the Gospell, did no sooner solace himfelfe in his aboundance, and bid his soule make Merry with her store, but presently with an *Habeas Corpus*, *stulte hac nocte*: Shee fastned on his Collar, shee cut his throat. Malicious Death, yet lesse malicious then thy companion the World, is treacherous and deceitfull.

A man may easily secure himfelfe from open, and professed enemies, but from such, as vnder a pretence of amity, doe goe about to ouer-throwe his safety, there is no sanctuary. Being guld with shaddowes, and impostures, he drawes vp the Port-cullis of his heart, and layes the Gates thereof wide open

open to his owne Ruine. Who would imagine that a pleasing countenance could harbour Villany, or that a smile could sit vppon the face of Mischiefe? Yet such is the World. *ArriDET* (sayth S. Cyprian) *Vt seniat; blanditur, vt fallat; allicit, vt occidat; extollit, vt deprimat.* She is like a *Courtisan*, that for her owne aduantage, can entertayne thy appetite with wanton dalliance; but of a seiled loue will make thee no assurance; when thou thinkest thy selfe most interested in her, then is it likely thou art farthest from her.

She is like *Absalons* Mule, that went from vnder him in his greatest need, and left him hanging in the midst of danger.



Some haue compared her to the Sea in three respects; First, for her vnquietnesse *Impij quasi mare feruens, quod quiescere non potest*; sayth the *Psalmist*: the wicked are like an Ocean, that cannot rest from raging.

It happens often-times that in the Church of GOD, where the Waters of *Syloe* should runne with silence: there is nothing heard, but the tempestuous roaring of some gulf, or *Catadupe*. Such as beare Office in the same are partly cause of it. Their hearts and mindes were neuer so thoroughly seasoned with the salt of Heaven, as was requisite, and conuenient.

They suffer themselues to be seduced by Vanity, and care not to be troden vnder by Temptation.

Second-

Secondly, shee is likned to the Sea, because of her *unsa-  
tiablenesse*. All Rivers do re-  
payre to that, and yet it ri-  
seth not; all Vices do resort  
to this, and yet it swelleth  
not. For whatsoever is faulty  
and defectiue, bee it in the  
words, or in the workes of  
men, is eyther hatched by  
auarice, or pride; or if by  
neyther of these, it is the  
spurious issue of incontinen-  
cy. And these are those three  
internall lakes, which rise out  
of the very mouth of Hell,  
and fall into the bosome of  
the world, but cannot satisfie  
her.

*Quo plus sunt pota, plus  
ficiuntur aqua.*

Thirdly, shee resembles  
the Sea, by reason of her  
*bitternesse*.

*bitternesse.* A distempered palate cannot but iudge preposterously of delicacies, or dainties; nor a depraved vnderstanding of delights. That which it thinkes is pleasant, is not so.

The Fishes perceiue not the saltnesse of the one, because they are bred and nourisht in it; nor VVorldlings the vnseasonablenesse of the other, because they are accustomed to it. But I will steppe from hence, to giue a touch at a Home-bred Rebell, a factious Noueller, and a Domesticall Disturber of our Weale.

The Diuell is vnable of him-selfe to Compassie his desires. *Debilis est bestis, & non nisi volentem vincit.* Hee is too weake an enemy (sayth S. Hierome) he cannot vanquish

quish any, but such as are willing to bee overcome.

Yet lets hee not to manage all occasions for his owne aduantage, and to benefit himselfe by our negligence.

Hee goes about (saith *Peter*) like a roaring Lyon, and seekes continually whom hee may deuoute. His craft is to *Incense* the *Subiect* against the *Soueraigne*, the *Flesh* against the *Spirit*; that this little *Common-wealth* of ours, being seuered, and diuided into factious partialities, may no longer stand. It is hope of her assistance that emboldens him.

1. Eph. 5. 8.

Luke 11. 17

Those that can keepe her vnder, and in awe, need neuer feare, what hee can doe vnro them. But this alas



Psal. 125. 1

las, is both difficult, and painfull, and cannot be effected but with watchfull observation. She lulis our *Sampson* in her lap, and like a flattering *Dalilah*, when the eies of it are closed with sleepe, shee deprives it of the gifts of *Grace*, and then betraies it to the *Philistine*. Man of himselfe is no waie able to resist the force of her allurements, but he that trusteth in the Lord, *Sicut mons Sion non commovebitur in aeternum*, shall stand as *immovenable* as the mount of *Sion*, which shall remaine for ever. But not to moue too long about one centre; we must not so rely vpon the prouidence of Heauen, as to grow slack or negligent in the purchase of our owne safety.

Vita

*Vita ista, sine tentatione  
duci non potest; We cannot live  
without temptation, saith Saint  
Augustine.* If it were wan-  
ting, what would become  
of Patience, and the rest of  
those heroike Vertues,  
*que versantur circa difficilia,*  
that loue not to walke but  
vp a rough and craggie  
rocke; nor to trie masterie,  
but with a sterne and stub-  
borne foe. *Marcescunt sine  
aduersario;* They languish  
without an aduersary. *Mo-*  
*tion* is the soule, which  
giues them life; and *Rest*  
is the Worme which doth  
consume them. God ther-  
fore to mainetaine them in  
the breastes of his doth still  
employ them. Hee loues  
not to make a wanton of a  
righteous man: hee will  
neuer suffer him to want  
occa-

occasions, to keepe himselfe in breath. Some accident or other shall take the wall of his prosperity, and with affronts prouoke him to the combat: hee will omit no meanes to harden him: hee strikes him, to see if hee bee sound; hee shakes him, to see if he be settled.

The *Captaine* selec̃tes the *Choisest* of his Soldiers when there is doubt or *Danger* in the seruice; and as for them, they thinke it an honour, rather then a wrong; and redouble their valour, to legitimate his iudgement. The like doth hee, that hath the Lord of hostes for his Commander, and his Generall. Hee will answere the proudest challenger that can bee sent him by *Temptation*; but yet without

out presuming vpon the weaknees of his foe, or vpon the assistance of his leader. Hee will not dally with his aduersary, nor endanger himselfe, to shew him play: but scale him his bloody passport out of hand, and send him to his fatall Rendezvous at first.

Wisedome will builde vpon a sure foundation; *οἱ θεοὶ θεμελίωσάν τε καὶ οἰκοδομήσουσιν*, foundes better here, then in the throate of murder; and may bee practised with more lawfulness, then in the way to Greatnes. It is not amisse to make all sure, and with that kingly shepheard, to wound *Goliath* in the heade, before hee can aduance his hand. Our Sauiour *Christ* hath taught vs by his owne example, that in these conflicts.

Dead men  
cannot  
bite.



fights, to fight vpon aduan-  
 tage, is not dishonourable:  
 Our warrant is his word;  
 our precedent his practise:  
*Temptations* could no soo-  
 ner peepe out of the shell,  
 but he destroyed them: *Sa-*  
*than* cou'd no sooner ap-  
 proach him, but he repelled  
 him with a *Scriptum est*, and  
 so must we.

Sin is a slippery Serpent,  
 (saith an auncient Father)  
*Etnisi in Capite teneatur, totu*  
*statim illabitur*; if the head  
 of it be in thy throat, the  
 rest thereof will in.

He that gives way to  
 the *Suggestion* of an euill  
 Thought; can hardly stop  
 the Consent of a depraued  
 Will; o stay the Working of  
 a Wicked hand: The head  
 of this same Hel-bred snake  
 is wigled in, and woe is  
 he;

he ; the body and the tayle thereof must follow after.

There are some that against an *Easter* , suspend the rage and fury of their malice ; they make that blessed , and that glorious day , the *Sabbath* of their inveterate , and brutish *Hatred* ; intending (as appeareth by the sequell) as soone as it is past, to spread again the colours of their indignation , and *Breath* a fresh *Defiance* in the face of their *Adversary*. These for the time deprive him of his taile; but the *Head* and the *Body* live within them still.

There are others that will not do that which is euill , nor yet consent to the doing of it ; but nevertheless their thoughts are foolish ; their imaginations vaine.

Gen. 3. 15

vaine, They haue hackt his body, they haue cut his tayle, but yet his head is mouing. Hee that would vanquish him out-right, must bruse him there: If that bee found, hee will still be meddling.

The shephearde cannot steppe aside but the Wolfe is ready to seize vpon his stocke, Our Sauiour when hee retired himselfe into the garden, to pray apart from his Apostles; he knew the Prince of Darknes would assault them, and trie if by threatening them with the *Jewes*, he might not moue them to abandon and forsake him; or if of themselves by seeing those vile, and base indignities whereunto he was subiect, they would not slumber in the beliefe of

of his diuinity or last of al, if oppressed with terror, they might not forget to repaire for succour to the rocke of their defence; afore he left them therefore he gauethem armes and, shewedthem how they should resist the thiese, *καθίστα, Sit downe*, said hee; *ἑγρηγορεῖτε καὶ προσεύχετε; Watch & pray*, that ye enter not into temptation; but they like *Vere galeati Lepores*, Stout in their Words, but Cowardes in their Deedes, no sooner saw the approach of the deuourer, but in steade of sitting still, they fled; in steade of Watching they slept, and when they should haue Praide, the chiefe of them Denied him. Wretched had they been in generall, if by his prayers they had not beene relieued.

Such



Such as are strong in faith, may well be *Tempted*, but the gates of Hell cannot preuaile against them. They vnderstand not the *Dialect* of *Fear*; nor doe they know the sence of a retreat. Their *Courage* is like their *Captaines*. They haue their graue at their backe, nor will they fall but into that; but all men are not of this making.

Mat 25. 22.

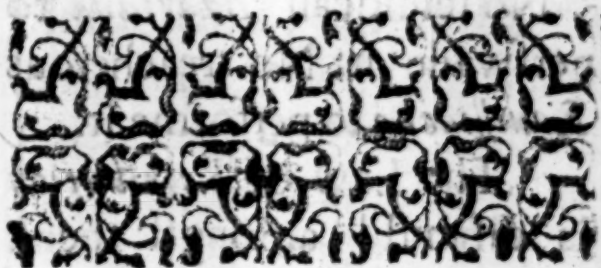
Some there are that howsoever the enemy cannot vanquish them, he getteth ground of them: and these are like the Daughter of the *Cananie*, somewhat sorely tormented with a Deuill. Others againe, that hauing yeelded themselues his prisoners in the assault, can neuer be redeemed but by *Repentance*; and these are  
figured

figured by that same dumb *Demoniacke* in the *Gospel*. Luke 11.14  
Last of all there are some; that hauing ransomed themselves from his captiuitie, do fall into it againe, and the end of these is worse then their beginning. Hee will bee sure, they shall not scape him then. Seuen spirites more, and euery one more raging then himselfe, are hired to detaine him. But there are many meanes to dispossesse them all; as by *Humility* and *Charity*, by *Prayer* and *Fasting*, which indeed, if accompanied with the rest, is most powerfull and effectuell in this case.

*Adam* stode *Fast* in *Paradise* a long as hee did *Fast*; the *Apple* was no sooner in his *Mouth*, but the *Devill* was in his *Maw*. Through  
*Gluttony*

Gluttony wee lost the  
 Ioyes of Heauen; by being  
 abstinent, we must re-  
 couer them againe. Sa-  
 than is Like a Fish, natat  
*in flumijs moritur in sicco*;  
 he liues in the sea, but  
 he dies upon the  
 shoare.

Of



*Of Reconciliation,  
and Peace.*



*Hurts* are not  
heald with  
*hurts*, nor  
wounds, with  
wounds. To  
wrong another  
is not the way to right thy  
selfe. It is rather a meanes to  
discover thy weaknesse, then to  
recover thy wants.

*Ierusalem* is new erected,  
among the *Citizens*, there is  
no thirsting for reuenge; No  
lying in waite to kill the in-  
nocent.



No Iesuiticall *Mariana* to  
perswade it: No treacherous  
*Rauillacke* to performe it.

The Law of *Retribution* is disannul'd amongst them. It is not a *Dictum est antiquis*, but a *Dico vobis* which they follow. An eye no longer for an eye : A tooth no longer for a tooth.

\* *Either  
kill me, or  
He kill thee  
'twas vt-  
tered by  
E Cesar,  
when hee  
prouoked  
Iupiter to  
fight for  
thundring  
whilst hee  
beard his  
Minstrels.*

That impious exclamation  
of a more impious Wretch,  
"Hé! hé! hé! hé!" resounds not  
within the compasse of her  
Wals. She thinks it strange  
and barbarous for men to  
Combat without *mission*; and  
to bury their contentions, but  
in the ashes of each others  
ruine.

The Sunne of righteous-  
nesse hath shined vppon her  
Face, and with his beames  
enlightned so the mindes  
and Vnderstandings of her  
Inha-

Inhabitants, that now, they doe not onely reſtrainte their hands from hurting, but their hearts from harrington. He that ſmiteth any one of them vpon the right Cheeke, ſhall ſee, that hee will not grieue to turne to him the left; and when he ſues him for his yeate; he will with all ſurrender him his cloake.

The Doctrine of the *Scribes* and *Phariſies* is condemned amongſt them as defectiue. they know that if their Zeale exceede not theirs, they cannot enter into Heauen. Their anger therefore ſhall not outliue a day. The *Sunne* ſhall neuer goe downe vpon their wrath; nor ſhall the *Stares* be witnes of their *Fury*.

They know that  
L 2 vengeance

vengeance is the Lords, and  
that he will repay it: they  
likewise know that for  
man to practise it, is to v-  
surpe vpon his Maiestie.

Sawcily to seate them-  
selues vppon his Tribunall,  
and vnadvisedly to snatch the  
sword out of his hand, but alas  
there are many sheep in the  
flock, that are not of the fold.

Strangers, and forrainers  
haue gotten in, and seated  
themselves amongst them,  
that thinke it a signe of *Val-  
our* to lay aside the coun-  
tenance of *Peace*, till such  
time as they be able to cry  
quittance with their aduersary;  
whereas indeede, according  
to the saying of the Saryist.

*minuti*

*Iuuen, lib.  
6. Sat. 13.*

*Semper, & infirmus est animi,  
exiguusque voluptas  
Ultio*

It

It is a petti, faint,  
and feeble minde,  
That in Reuenge  
doth any pleasure find:

Hence is it, that none  
are so much delighted with  
it, as weaker women, and  
such as are not seasoned with  
the spirit of knowledge.

*James, and Iohn*, when the  
*Samaritans* would not receiue  
their Master, grewe present-  
ly impatient. Wilt thou  
that *Fire* (said they) come  
downe from Heauen, and  
destroy them all? but hee  
rebuked them, and said, they  
knew not, of what spirit they  
were.

Luke. 9. 54

When hee himselfe  
therefore was brought  
vnto the Crosse, and there  
Reniled by those *Jewish*  
*Canniballs*, that were about  
him, hee was so farre from



Luk. 22. 34

being moued, and incens'd  
against them, that howso-  
euer the least breath of his  
mouth could in an instant  
haue brought Destruction  
to deuour them, yet his re-  
uenge is only this, *Father*  
*forgiue them*; ἵνα ἵσθῃς,  
ὅτι οὐκ ἔσθῃς, *For they know not*  
*what they doe.*

Vnder the Law, *Truth*  
tooke a strict examination  
of offence, and *Iustice* did  
seuerely punish it: but since  
the gracious comming of  
the Gospell, *Mercie*, and  
*Peace* haue alwaies beene  
at hand, to temper their  
proceedings. If *Truth* exa-  
mine the delinquent, *Mer-  
cie* aduiseeth her to looke  
if hee did not fall through  
*Ignorance*, through weak-  
nesse, or temptation: For  
wicked facts are oftentimes  
exten-

extenuated by circumstance. If *Iustice* goe about to punish him, then presently comes *Peace*, and wills her, not to confound him, but to *Reconcile* him to his *Marke*, to his *Neighbour* to *Himselfe*. And thus is verified that saying of the Psalmist, *Mercie, and Truth haue met: Righteousnes and Peace haue kist each other.*

Psal. 85. 10

The Language of the Lord is *Peace*. He will speake *Peace* (saith the Prophet *David*) *To his people and to his Saints.* And his late vicegerent here on earth was a King of *Peace*, he knew wel that the bloud of man violently spilt, doth not bring forth *Hony bees* as that of *Bulles* doth, which stinges but the fingers or the faces, but it

Psal. 85. 8.

Six Walter Raleigh.

produceth that Monstrous  
beast, *Revenge* which hath  
stung to death, & eaten vp of  
seuerall Nations, so many No-  
ble personages. *In preuensions*  
where vpon hee hath done a  
most Kingly and Christian-  
like deed which the most re-  
nowned of al his predecessors  
could neuer compasse; in beat-  
ing downe and extinguishing  
that hereditary prosecution of  
malice called the *Deadly Fend*,  
a conquest which shall giue  
him the honour of prudēcie &  
Kingly power for euermore.

Mat. 5. 24.

Mat. 18. 34

In a word, our God is the God  
of *Peace*, so much delighted  
in *Vnitie*, that if thou bring  
him an offering, and art at  
enmitie with thy Brother, he  
sends thee back immediately  
from his alter; and is content  
to forbear thy seruice, till  
thou bee reconciled.

If thou deny to doe it, he waxeth wroth, and cleane annihilates, and makes voide the graunt of those spirituall graces, which he had before bestowed vpon thee, as did the Master, by that mercilesse and cruell seruant in the Gospell.

The promise of remission is conditionall. Hee shall not haue it, that will not giue it. O all the petitions which our Sauour *Christ* hath taught vs in that forme of prayer, which hee prescribed to his Disciples, this alone is to be askt comparatively, and with reference to our owne facilitie, *For giue, as wee For giue*. So that hee which *Remitteth* nothing, must neuer hope that any thing should bee *Remitted* him. In vaine shall



he *Pray* for it; for whilst hee *Praies*, hee, *Prayes* against himselfe. Hee may know, by what he giueth our, what is to be receiued in. There is a *Si*, and a *Sicut* in it; an *If*, and an *As*.

The first deuotes vnto vs the action it selfe; and the second the manner of performing it. I will therefore *Pardon*, that I may bee *Pardoned*; and so *Pardon* as I would be *Pardoned*. Let mine enemy be as inflexible, and obstinate as he wil, my minde shall not be fashioned by his example. I will omit no meanes, that may afford mee meanes, to plucke the sting out of the mouth of hatred.

There are *Three things* that *Mitigate* the *Raging* of a *Distempered Man*.

Th

The first is an *Humble carriage* : the second is a *Friendly giſt* : and the laſt is a *Powerfull and over-awing threate*. If hee bee

*Proud, Humilſtie* will pleaſe him ; and therefore *David*

in the *1. Sam.* to pacifie the wrath of *Sanl*, did ſo abaſe him ſelfe, that when hee might haue cut the thread of his life, hee did but ſnip the lap of his garment, and in diſgrace of himſelfe, pronounced, that hee hunted after no better, then the Carcas of a dogge ; and did purſue no other, then a flea. If he be *Conſcious*, a

*Gift* may happily preuaile. *Lacob* in his returne from *Caban*, fearing the diſcontentments of his brother *Eſau*, that came againſt him, beſthinkes himſelfe how to auoide

1. Sam

24.15.

auoide his anger, and in the  
end, *Placabo illum muneribus,*  
qua pracedunt, postea videbo illum; I will first (saide he) appease him with a present, and afterward see his face.

*Aurea sunt vere nunc secula;  
plurimus auro*

*Venit honos; auro  
conciliandus Amor*

These golden times,  
doe gold so much admire  
That none will lend their  
Friendship, but for hire.

A Dog will not be Stilled,  
but with a Bone. And Cerberus will swell against  
*Aeneas*, till wisdom cast  
into his iawes.

*Melle saporatam, et mediocritis  
frugibus offam,* a morsell, that  
doth like him; and then,  
*immania terga resoluit,* he forgets his malice, hee forgocs his rage.

*Virg. AE-  
neid. lib 6.*

But

But if thine aduersariy be *Timorous*, and more in vaunts then in valour, a *Threat* may sooner peradventure bring him in. His courage will bee overwhelmed with feare; and like the *Gebennites*, hee will purchase his peace by *Stratagemes*, before he will encounter with a *Ioshua*.

Ioshua.9.25

The flesh likes well of this; and when necessitie requires can bee content to use the other; the first is somewhat harsh, and goes against the haire: It thinks it a dishonour to submit so farre.

But the practise of our Sauour Christ in the reclaiming of a Deuill (for so hee counted *Iudas* that Apostata) doth censure this opinion as erroneous. It was the first hee tried. For not



(not to flatter our selves in false conceites) what greater humilitie could there bee, then for the Master. to prostrate himselfe before the seruant, and to wash his Feete? But when hee saw this did no good, he tryed the second.

And what richer present could hee giue him, then himselfe for foode? The last, which men delight in most, the mildnesse of the Lambe approued least: Hee did not vse it till hee was enforced; and then hee came vpon him with a *Va, Va he-mini &c.* *Woe bee to that man*; said hee, *Well had it gone with him, if hee had neuer bene borne*: But nothing could reuoke him, for hee was a diuell.

There are some, that  
when

when they thinke themselves to be the weakest, are willing for the present to *reconcile* themselves vnto their aduersary; but it is with an intent, to take the aduantage of the future; and with hope that they shall afterwards effect that which they cannot then.

If I perceiue this humour in a man, and know the ground of it to be distrust, I will deale with him, as *Augustus* did with *Cinna*: Once more (sayd he to him) *I giue thee life, first as to an enemy, now as to a Traytor and a Parricide: Let loue and friendship from this day forward begin betwixt vs; let vs contend, Virum ego meliore fide vitam tibi dederim, aut tu debeas; whether the Creditor, or the Debter be the honestest man.* Or, I will  
vse

use him as the *Venetians* did the Duke of *Mantua*, their deadly enemy, when instead of depriving him of his estate, they made him their Captaine Generall. I will tye him so fast vnto me with cords of kindnesse, and humanity, that he shall neuer be desirous to go from me: though he deceiue my trust at one time, I will nyc him at another.

The souldier receiueh many wounds, and yet abandons not the Wars; the Saylour indureth many stormes, and yet forsweareth not the Seas. A *Rocke* will in time relent, and *Troy* though it stand out long, it yeeldes at last. Whilst there is a Sun to set, I will not dispaire of a good issue: *Non omnium dierum Sol occidit*, shall be my Comforter.

Comforter. But if I must  
needes shoot, as who can al-  
wayes shun the occasion? I  
will shoote as Ionathan did at  
David, eyther short, or gone,  
that where-soeuer I hit, I  
may not hurt; because I will  
not seeme desirous to cut off  
the hope of *reconcilement*,  
or build my safety  
on the necke  
of his.

---

of





## Of Pouerty.

**T**HE World  
is neere her  
tombe : Her  
Spirits are  
cleane spent;  
and now like a decrepit old  
wretch, she doates vppon the  
treasure which she scorned in  
her youth. The time hath bin,  
when among the *Romaines*,  
the possession of a little gold,  
was counted a *Capitall Of-  
fence*.

*Et leuis argenti lamina  
crimen erat.*

And to be *Master* of a  
peece

peece of plate, was punished  
 as a *Censoriall crime*. *Cornelius Ruffinus* had bin *Dictator* in the Common-Wealth,  
 yet did *Fabricius* degrade him  
 for no other cause. Hee  
 thought him vnfit to bee a  
*Senator*, that sought to de-  
 praue good Discipline by  
 bad example. Their glory  
 then (and then it was at the  
 highest) consisted no where  
 more then in their *Pouerty*.  
*Honour* did thinke it no dis-  
 grace, to count a *Virgine Vertue*  
 at the *Plough*; nor to  
 visite an *untainted Valour*  
 vnder a *Smoakie roose*. But  
 now there is a change of all  
 things. For as the *Poet* sayth:

*Procedat vel Numus, vel qui*  
*Servant trepidam fligant*  
*ex ale Minervam,*  
*Pretinus ad censum:*

*Pastidus*

*Fastidius Briske*, Sr. *Petronell Flash* my Ladies *Taylor*, his Lordships *Barbor*, or some such *Gul*, let him haue but a good out-side, he carries it, and shall be adored for a God, as *Cyrus* was amongst the *Persians*, *Ob splendidum apparatus*: For his gay out-side. What need they question his behaviour? He that is cloathed in *purple*, cannot but be *Honest*; and he that weares a Mine vpon his back, must of necessity be deemed a man of worth.

Manners are wanting, where there are no means; Wit neuer harbours where there is no Wealth: Can any good thing come out of *Nazaret*? Is he not the son of a Carpenter? Is not his Mother called *Mary*? and are not *James* and *Ioses*, *Si-*

man and *Judas* his Brethren? Are not his sisters heere amongst vs? and doe we not know his breeding, and his bringing vp? These are the Censures of a gawdie Weakenesse, that hath nothing to boast of but a glorious out-side, in derogation of a more able and sufficient spirit.

*Wisdom*e, if she be poore, is nere respected: Fooles haue the Fortune, and that not without good Reason, for they haue the most neede of it. The *Client* lookes vppon the *Lawyers Trayne*; and taketh him to be the better *Counsellour* that weares the better cloathes; let the best pleader of the world be present, if he once perceiue his coate be thread-bare, he will none of him:



*Cicero nemo ducentos,  
Nunc dederit nummos, nisi  
fulserit annulus ingens.*

On him alone large Fees  
he will bestow,  
That can most Rings,  
vpon his fingers show.

Desert, if she be Meane,  
may to the Cart: there is no  
roome for her in Court, where  
iudgement lookes a squint,  
and casts her eyes but vppon  
outward adiuncts, vnlesse she  
be perfumed, and ruffle in her  
silkes, let her auoyd the gates  
of Greatnesse.

Few of these Earthly  
lunnes doe shine vppon a  
wretched Worme, or im-  
part their brightnesse to a  
wayning Moone The Lampe  
shall haue no Oyle put into  
it, to maintayne her light, till  
they themselues haue occa-  
sion

sion to vse it. Their expences are preposterous. Their *Ephemerides* do much resemble that of *Crates the Theban*: to some *Buffonary Parasite* fixe thousand Crownes, to a *Cartesan* fixe hundred: Et *Philosopho triobolum*: And scarce three farthings to a man of *merite*. *Vertue* they care not for; she smells too strongly for their Company. *Exeat*, away with *Her*: she defiles the place: Her out-side is not *Velvet*, and that is it which Offendes their Stomackes. Such as can clap a *Lord-skippe* on their *Backe*, and bury more in one *Rich suite*, then the *Renewewes* of a *Crowne* came to in former times, shall still be sure of passage. No *Groom* shall interrupt them. All *Hats* are vaild at their *Approach*, all *Knees* are

are Bowed; let them be what they will.

*Lenonum puer, quocunque  
in fornace nati.*

The sonnes of baudry hatch'd  
in any stewes.

It matters not, the coast is  
cleare, and who is it but giues  
him way,

It is a thing exceeding  
rare to distinguish *Vertue*,  
and *Fortune*, the most impi-  
ous (if prosperous) haue euer  
bin applauded; the most ver-  
tuous (if vnprosperous) haue  
euer bin dispised. For as *For-  
tunes man* rides the Horse:  
so *Fortune* her-selfe rides the  
*Man*: who when hee is de-  
scended, and on foote; the  
*man* taken from his Beast, and  
*Fortune* from the *man*; a base  
Groome beates the one; and  
a bitter Contempt spurnes at  
the other, with equal liberties.

Buc

But (to returne from whence we straide) so great is the corruption of the world in generall, that if a man be neuer so rich in minde, if he be *poore* in meanes, his heart must languish in obscurity: *Ibis Homore for as*: Homer may goe sing Ballads, and scrape for his living like a blind Fidler. The Princes of the *Philistines* will neuer call for *Sampson*, but to make them pastime. *Pyde ignorance* must be *advanced* whilst *true sufficiency* doth *perish* in her *wants*. There is no *Preferment* to bee had for her, but by some flauish deiection, or more seruile Obseruation. Mens *eares* are in their *heelles*, when shee is to speake, and vnlesse she stoope, shee cannot possibly bee heard.



There are some, (sayth Tacitus,) *Quibus Fortuna pro virtutibus*; the goodnesse of whose starres supplies the want of good deserts; and these sometimes in their ascent, cast backe a looke on such, as they know more able then themselues, but alas! Tis but a looke of iea-lousie, and with the eye of one that runneth in a Race. They are afraide least they should hasten after them. Their helpe extends it selfe to none, but such, whose bosomes are more naked, and vnfurnisht of all abilities then their owne. They knowe there is no danger in a Meteor; it may shine without hurt, or preiudice in the presence of a star, but the brightnesse of a rising Sunne obscures them both.

All men doe cherish Wisedome, when they are to vse her : They speake her faire for their owne aduantage ; but when their turnes are serued, they doe estrange their countenance, and talke not of her, but in their ancient *Dialect*. *She is poore, away with her* : Shce cannot but be ignorant, and unfit to haue the managing of any matter of importance ; nay, though she be able to effect it, they will not trust her with it : It is impossible she should be otherwise then irreligious, prophane, and abominable, and make a conscience to preserue her honesty, by discharging her duty ; let her protest, she shall not be beleued ; let her offer to be deposed, her Oath shall not be taken.

*Contemnere fulmina pauper,  
Credatur atque Deos.*

The poore is thought (though  
she be iust and wise,) *161*

The Gods to scorne,  
their thunders to despise.

A lye is well accepted, if  
it bee vitered by *Authority*;  
but *Truth* it selfe is *scanda-*  
*lized*, if it proceede from  
the mouth of *Poverty*: Nor  
must she dare to speake in  
her defence.

*Libertas pauperis hac est,  
Palsatus rogat, & pugnâ  
conscius adorat,  
Vt liceat paucis cum dentibus  
inde reuerti.*

Now al the freedome a poore  
man can haue,  
Is to take blowes, and yet  
take paynes to craue:

And after many knockes,  
 humbly to pray,  
 With some few teeth he may  
 depart away.

And hence it is, that many  
 fall into temptation. A spi-  
 rit that is not seasoned with  
 the spirite, to free it selfe  
 from these indignities, will  
 set his lie vpon a blot; and in  
 a desperate resolution, ha-  
 zard his part of Heauen, but  
 procure his ransome. Turne  
 Rogue, Parasite, Villaine,  
*Necessitas cogit ad turpia:*  
 Poverty alone makes men  
 Thieves, Murtherers, Assa-  
 sinates; because of Poverty  
 we haue sinned. Eccles. 27.

*Flectere si nequeat superos,  
 Acheronta monebit.*

If hee cannot compasse it  
 by lawfull meanes; hee wil



trie how to preuaile by other;  
and then that *Spanish Proverb*  
must defend him.

*Atuer to,  
è a derecho,  
Nuestra casa  
hasta el techo.*

He cares not, if what he  
doe, bee eyther right, or  
wrong, so it make for the  
raising of his Fortune; and  
thus hath *Vice*, by the con-  
tempt of *Poverty*, bin inter-  
tayned.

*Oppression* hath played  
the *Rhodomont*; and *vnjust*  
*Dealing*, since *Riches* were  
in *Credit*, hath kept her *Re-*  
*nels* in the *Heartes* of men.  
No crime so hatefull; no at-  
tempt so lustfull, but is both  
knowne, and fully practi-  
sed. Greedy desire brookes

no limit. There is no end of  
her pursuite. A world is not  
sufficient for our *Alexander*.

*Æstuat infœlix  
angusto limite mundi,  
Ut Gyara clausus scopulis,  
paruaque scripso.*

The narrow bounds  
thereof do him displease,  
As he were shut in  
Guild-hals Little-ease.

Hence commeth it to passe,  
that now, in euery Towne  
one part of it is nothing else  
but prisons.

The number of male-fa-  
ctors, since to be poore was  
counted ignominious, and re-  
proachfull, hath so much ex-  
ceeded, that as the *Satyrist*  
exclaymes.

*Quæ fornace graues,  
quæ non incude catenæ?*

Now bolts; now chaynes,  
 now heauy fetters beene  
 In euery fordge,  
 on euery anuile scene.

Whereas before one petty  
 Iayle sufficed a Kingdome; so  
 harmeleffe, and innocuous  
 were the hearts and hands of  
 those meaner, and low-borne  
 times. I could adde more;  
 but the humour of *Essays* is  
 rather to glaunce at all things  
 with a running conceite; then  
 to insist on any with a slowe  
 Discourse; and I will feare in  
 earnest, what *Martiall* spake  
 in iest, or out of modesty:

*Iam lector queritur q̄ deficit q̄;  
 Iam librarius hoc & ipse dicit;  
 Ohe iam satis est ohe libelle.*

FINIS.

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